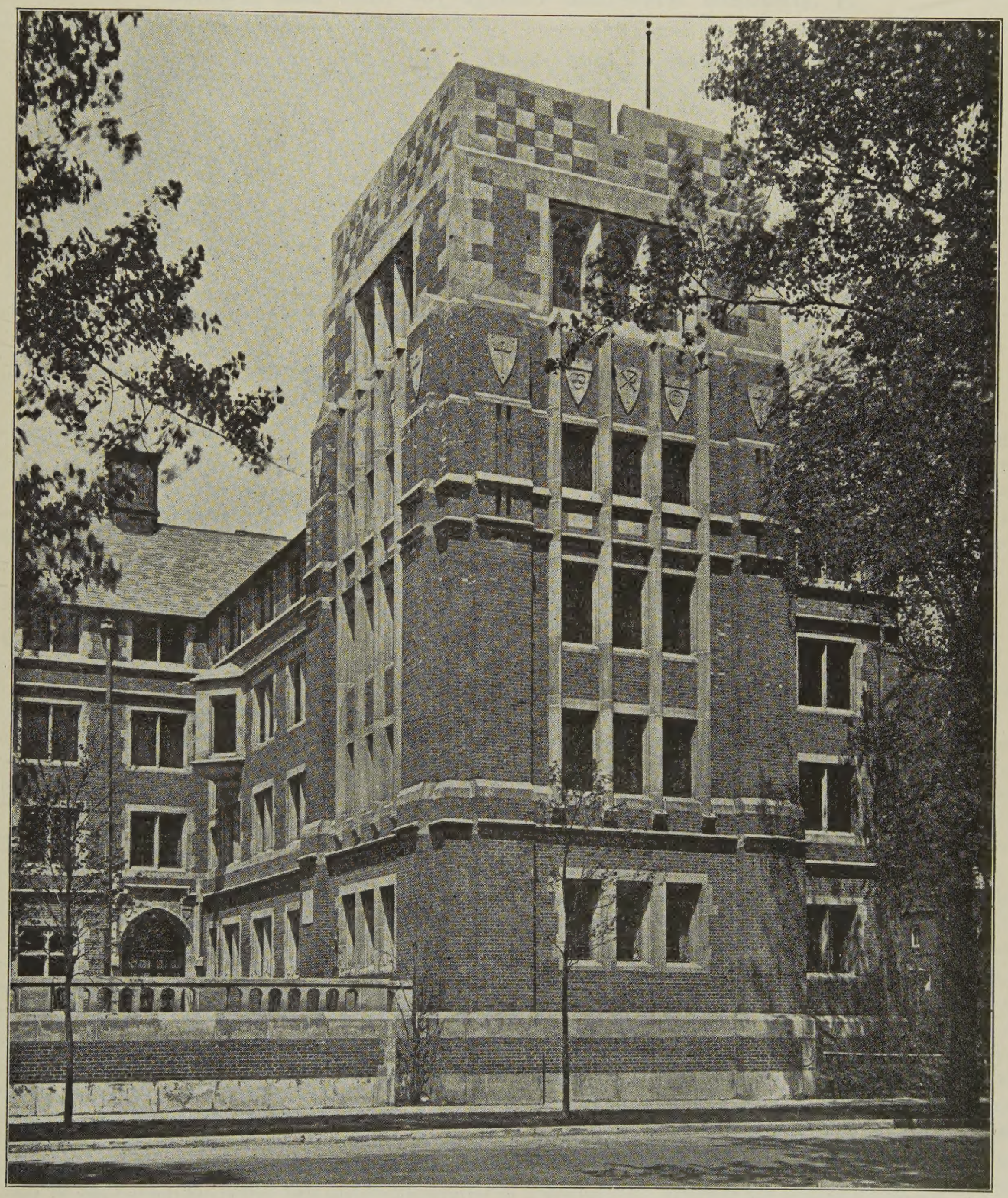
The Congregationalist

Vol. CIX No. 25 June 19, 1924

EDUCATION NUMBER



Tower of New Dormitory, Chicago Theological Seminary

The main entrance is at the left. The cornerstone was laid June 5, 1923; completed this spring. See article on the symbolic windows by President Davis

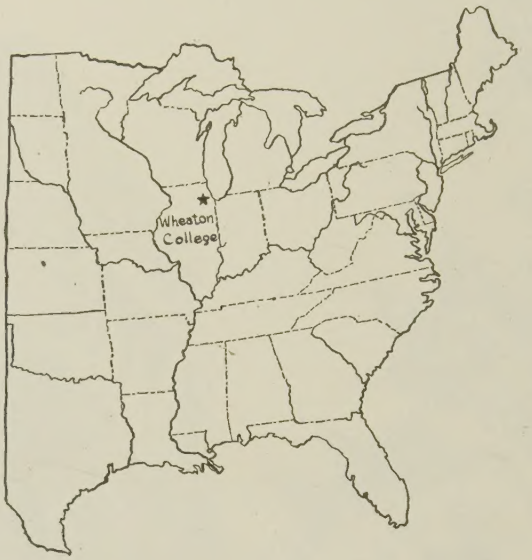
THE COLLEGE GRADUATE AND THE CHURCH, by Edward S. Parsons

Wheaton College

Wheaton, Illinois

A Standard American College for Men and Women

This institution is located near the center of population for the United States. The present center is close to Chicago, and there is no reason to believe that this center will move far from its present location at any future time.



CHRISTIAN *versus* PAGAN EDUCATION

Man is body, soul, and spirit. A real education includes the development of these three powers. Christian education puts the spirit culture first. Pagan education puts the intellectual first, the physical second, and the spiritual nowhere. Many of our educational institutions are purely pagan.

Though the chief interest at Wheaton is, and we trust always will be, Christian, a good gymnasium and athletic field provide amply for physical culture.

MIND CULTURE *versus* SPIRIT CULTURE

Sir William Hamilton said: "There is nothing great in the world but man. There is nothing great in man but mind." Very likely in the word mind he included spirit, but we separate them here because they are separated in fact. Though spirit culture is properly first, mind culture is far more needful than physical training and should in any college or university life have a very important place.

More than five hundred students have been enrolled at Wheaton this year. They come to us from twenty-six states and seven foreign countries. The Bible schools of our country are largely represented, though among the one hundred and twenty freshmen there are students from scores of high-grade High Schools.

OUR PRESENT NEEDS

Our College, like most others, has three material needs: viz. gifts for current expenses, gifts for additional endowments, and gifts for buildings. Men and women who are interested in Christian education are requested to send inquiries or gifts or other encouragements as they may think wise.

Platform: We believe the Bible is the inspired Word of God; that it is true from the beginning and will be true to the end. We believe that Jesus Christ is the Son of God; that He was God manifest in the flesh; that He and the Father are One. We believe that salvation is possible only through faith in the shed blood of Jesus Christ as a sacrifice for our sins. We believe that at the end saints will go away into everlasting life, and unrepentant sinners go into everlasting punishment.

We do not change our platform. We believe it is Scriptural and true and will stand the testings of the last day. If you are interested in a school of this sort please write to the President. Send your children. Send your money. Above all, send your prayers.

The President's Office, Wheaton College, Wheaton, Illinois

The Congregationalist

Continuing *The Recorder* and *The Advance*

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The Editorial Outlook

Another Blow at Caste

THE *Presbyterian Banner* recently made reference to a banquet in the city of Allahabad, India, in honor of Gandhi, the reform agitator, who had just been released from prison. "The speaker, a man of some repute," says the *Banner,* "stipulated that all should sit at the festal board as brothers." For the first time in history high caste Brahmans broke caste as a group and mingled with their low caste brothers. We have not full particulars regarding the occasion, but we hope the facts are as reported, and that they are without any qualifying circumstances. Deeply rooted prejudices do not always, even on remarkable occasions, break down quite so absolutely as newspaper paragraphs sometimes suggest.

The incident as reported at any rate does credit to Gandhi, and evidences that high idealism and nobility of character which many who have feared the effects of his propaganda of non-co-operation have none the less recognized as deep qualities in a great man. *The Congregationalist* has been criticized for not always joining in the fulsome praise of Gandhi, but it has always seemed to us that a proper discrimination might be made between the man, and the practical policies associated with his name, that, either inherently, or as effected by less unselfish and honorable men, involved deep danger as well as possible hope for India. Some time ago the present writer was at a gathering attended by a large company of intellectually *élite* and progressive people. A young Indian Nationalist was introduced as one of the speakers. He dwelt upon the spiritual ideals of Gandhi, etc., and had apparently a sympathetic response until he inadvertently compared Gandhi to some of the radicals who had been obstructing our own government during the War. The chill that suddenly passed over the gathering was like a breath from Greenland. The fact is that a man like Eugene Debs would seem in American life to be the prototype of Gandhi, and our attitude toward Debs would be exactly that that we have assumed toward Gandhi—immense admiration for the man, and deep confidence in his personal integrity, but an equally deep questioning of the wisdom of his practical policies, and of their immediate and ultimate effect.

The Pilgrims and the Walloons

WHY have the Pilgrims, to use an anachronism, so largely "monopolized the limelight" in the matter of pioneer settlement and religious foundations in America? They occupy a place of prestige which even the present publicity and importance in connection with the Huguenot-Walloon Tercentenary hardly renders less distinctive. And yet, what has become a vast section of our country—New York and the Middle States—was settled almost as early as the coming of the Pilgrims, by those who were equally Protestant, and who came, likewise, chiefly for conscience' sake and in the hope of finding religious liberty. The Pilgrims had the advantage of English traditions and the English language in a country that in its development has been predominantly English in its roots, influence, and speech. Possibly this is the chief explanation of their priority in historic interest.

We are glad, however, that a Congregationalist, a well-known traveler, author, and minister, has set himself the task of giving to these other religious pioneers their proper place alongside the Pilgrims of New England. In his *Story of the Walloons* (Houghton Mifflin Co.) Dr. William Elliot Griffis has not only made a valuable contribution to the Huguenot-Walloon Tercentenary, but has written a book that every American, and especially every admirer of the Pilgrims, ought to read. Here

neglected phases of American beginnings, religious, political, social—phases of the deepest significance and importance—are dealt with vividly and sympathetically. Further reference will be made to Dr. Griffis' volume, but it is so significant that we have deemed it worthy of a word of special editorial commendation.

President Coolidge's Church Membership

COLONEL GEORGE HARVEY in an article on Calvin Coolidge in the June *North American Review,* which was repeated as an editorial in the *Washington Post,* states that the action by the First Congregational Church of Washington in electing President Coolidge a member was taken without the President's knowledge and was a great surprise to him. Colonel Harvey is entirely mistaken. The President entered into church membership as a result of a personal invitation from his pastor, Dr. Jason Noble Pierce, before any action was taken by the church, and the President's name came before the church for membership in accordance with his approval and expressed desire. Perhaps Colonel Harvey's error was due to some confusion over the election of President Coolidge as Honorary Moderator of the National Council of Congregational Churches at Springfield last October, which occurred the same week that he was elected to church membership. The proposal that he be made Honorary Moderator was a surprise to Mr. Coolidge but he accepted with an appreciative message to the Council.

Getting Into Politics

DEMOCRACY has the faults of its virtues, as we have reason to know to our sorrow here in America. What is everybody's business too easily becomes nobody's business. The people rule, but not enough of the people, and frequently not the right people do the ruling. In a recent election a clear moral issue of good government went wrong in one of our most enlightened states. Then it appeared that only forty per cent. of the registered voters voted. The majority of the ballots cast included only a small minority of the total number of citizens who might have voted and who suffer from the results of that election.

It is some bother to go to the polls and vote; it may be distasteful for many of us to be active in politics, but such is the price of good government. It is not only a patriotic duty but a Christian duty to take an active part in political affairs.

We are now getting into a big political campaign. It makes all the difference in the world how much interest truly Christian people take in politics this year—and every year. Many sensitive, high-minded people, as well as many thoughtless ones, get disgusted with politics and will have nothing to do with politics. What is the result? Selfish, ignorant, corrupt, and incompetent politicians too often find it easy to get control and have their own way. Take a good, long look around at the people who are representing you in public offices—all of them. How do they look to you? Some of them look good. Some of them may make you feel very sad or perhaps may make you feel that things are going to the dogs. But how does it happen? Oh, no, it is not because the better people are in a hopeless minority. It is because they are not onto their jobs as citizens; it is because sometimes they have left politics, *their politics,* to men whom they would not trust with anything else.

Our appeal is to the active members of our churches—men and women—to get into politics, to keep informed, to be where things are done, to make themselves heard, to make their influence felt—for good. Public officials are exceedingly sensitive to public opinion. The members of our legislatures and the members of Congress will behave much better if we make it clear to them what Christian citizens expect them to do.

We are often reminded that few of our young men in the United States prepare themselves for political or diplomatic careers. In other countries the number who are definitely educated for such careers is much larger. We are making a great mistake. We should encourage many of our most competent young people to prepare for public service. Our colleges and universities should present more adequate courses in political science and the studies needed to equip men and women for legislative, executive, and diplomatic service. Exalt and magnify politics as a career. Our public schools and our institutions of higher education can transform and vastly improve our entire political structure if we will help them to do this kind of work.

Read President Suzzallo's excellent new book on the relationship of our schools and colleges to the political welfare of America. A review of it appears on the book review page of this issue. These are confusing times, but strong currents are running toward a better political order. It is our duty and our high privilege to launch our crafts into those currents.

College Morality

ARE college students worse than they were a generation ago? Is there more drunkenness, more gambling, more lawlessness, more sex immorality? Some people think so. If one were to read all the salacious novels dealing with college life and listen to all the talk about them, one might easily form the opinion that not only are students today worse than their parents but that decent students are in a hopeless and unpopular minority. But it is not true. On the whole, the students in our colleges are young people of whom we may well be proud, if we may believe the testimony of the leading educators and Christian workers among students. On the whole, the conduct and the morals of college students are as good as were their fathers' in college a generation ago. Be it remembered that students got drunk, got into bad company, and did many foolish things in other days. They do so today.

Times have changed. The saloon has gone; and although the bootlegger has come, there is less drunkenness now than there was before national prohibition became the law of the land. Students who have too much money and too little parental restraint are now, always have been, and always will be a problem and a menace to society. The automobile has made it easy and alluringly exciting to break every law on the statute books, for those who are inclined to go the limit. Many modern forms of amusement are involved in moral peril. Those who are lacking in moral stamina or moral purpose fre-

quently go wrong in the "plastic age" of high school and college. Bad habits are likely to start earlier than they are expected.

With our eyes open to the facts, parents, pastors, and teachers may well find light and encouragement in the earnest young people who have caught the vision of Christian service and are bound to make their lives count for righteousness. We may be encouraged by our high-minded, able educators, and by the ever-enlarging opportunities for better and more specialized forms of education. We may be encouraged that Christianity is set before us as a practical way of life, with a special appeal to the educated man and women. We should emphasize that fact more than we do.

All who are responsible for children and young people have a solemn responsibility to train them in the simple, fundamental virtues and good habits, to link them up to the work of the church and other Christian organizations, to avoid spoiling them with too much money or too much freedom to run wild. Young people want action. Help them to get it in wholesome pleasure, worthwhile work, and such Christian service as stirs the blood and fires the imagination of live, wide-awake youth.

Congregationalists at the Front

A CONGREGATIONALIST, Calvin Coolidge, is President of the United States. His Secretary of the Navy, Curtis D. Wilbur, is a Congregationalist and a deacon in the First Church, Washington, of which the President is a member. Another member of the Cabinet, Harlan F. Stone, Attorney-General, is also a Congregationalist, and is making First Church his church home while in Washington. Their honored pastor, Dr. Jason Noble Pierce, may well be proud of a church which includes such distinguished members.

A Congregationalist, Theodore E. Burton, was temporary chairman of the Republican National Convention in Cleveland, and delivered the keynote speech. Still another Congregationalist, Marion L. Burton, made the speech nominating Mr. Coolidge there. By no means least in the line of notables associated with Mr. Coolidge is his best friend, Frank W. Stearns, another tried and true Congregationalist.

If President Coolidge practices what he hears preached by his Congregational pastor and lives up to the best of Congregational traditions, "confidence in Coolidge" is likely to continue.

A Banished Professor

A GROUP of leaders in England representing various schools of thought have recently joined in an address of respect and sympathy to Professor Don Miguel de Unamuno, late rector of the University of Salamanca, Spain, who has been banished to the Canary Islands by the King of Spain, with the approval of the Directory. The signatories, the address asserts:

. . . intend to affirm not merely their solidarity with the champions of freedom of thought in religion and politics throughout the world, but, further, their special appreciation of the services to knowledge and culture which Professor Unamuno has rendered by his writings, his university work, and his efforts in the cause of workers' education.

They believe that this feeling will be shared by people of goodwill in all countries, and they transmit to Professor Unamuno the hope that he will be promptly reinstated in his offices, and thus enabled to resume his good work.

Among the signatories are Professors Gilbert Murray and Frederick Soddy, of Oxford, Professor Herford, of the University of Manchester, Professor Hobhouse, of the University of London, Sidney Webb, M. P., President of the Board of Trade, various other members of Parliament and several distinguished men of letters. A country that banishes its intellectuals stands condemned in the modern world.

In Brief

Are we backing up our Congregational colleges as we should do? The answer is no. We can do it through the Congregational Foundation for Education.

* *

The faithful teachers who have been trying to educate our children since last September deserve the best vacations that summer-time affords. May joy and health attend them.

* *

The keynote of the keynote speech by Theodore E. Burton at the Republican National Convention was confidence in Coolidge. The principal plank of the party platform seems to be some more of the same sentiment.

* *

We do not wonder that Japanese protest against our ill-considered exclusion clause in the new immigration law. May we miss no opportunity to show the good will which most Americans do continue to feel for Japan and which has been misrepresented in Washington and California.

* *

The political overturn in France is complete with President Millerand driven out of office. There is not much satisfaction in a seven-year term for a President if he is not allowed to finish it. Now the "left" socialistic groups have a chance to show how to run France as it should be run. They are in full power.

* *

The Northern Baptists seem to be "getting out of the woods" again and getting together. It is good news which comes in the report of their Convention in Milwaukee on another page. The danger of a split on theology we are told is passing. The world needs real religion and the works of the spirit so much that it is a shame for any of our free church Christians to waste their time quarreling over controversial points of theology.

* *

William G. McAdoo will marshal more delegates than any one else at the opening of the Democratic National Convention in New York. His opponents recall that Champ Clark did likewise, but Mr. Bryan called a halt, and Woodrow Wilson was nominated. It looks like McAdoo now, but with the two-thirds rule and many adversaries, who knows what "dark horse" may not come out ahead in the final ballot, either with or without Mr. Bryan. And the platform—with Tammany Hall, the Ku Klux Klan, the Wilson Leaguers, the "wets" and the "drys," and all the other interests to be considered—will not be easily constructed. The convention promises to be a lively one from start to finish.

Vision and Illumination

An Editorial Meditation

THE part that vision and illumination play in all true education has been sadly underestimated in discussion of educational methods. The tendency is to think of education as a routine, or process, of acquiring knowledge. The quest of knowledge may, indeed, be regarded as issuing in the ability to use knowledge, the power to think and to apply one's knowledge to life; vision and illumination may be very definitely in view as the end and purpose of education; but how seldom are they adequately recognized as means to the end, as the highest factors of which an instructor is available!

The result is an undervaluing of opportunity, and particularly is this true in the field of religious education. How often one hears a bemoaning of the fact that so little opportunity is afforded for the religious instruction of children. "What," it is often asked, "can one hope to accomplish when he has children under instruction for only a brief period on fifty-two Sundays of the year at best, and on a much smaller number of Sundays in actuality?" The opportunities of the Sunday school have been compared with those of the day school and to some they have seemed so slight as to be negligible. Far be it from the present writer to question, or criticize, in any way the worthy efforts to increase the time and opportunity for religious instruction. But have we not been at times too hasty in lightly regarding such opportunity as we have had?

Illuminating Moments

If any man will search into his own life he will find that his education has consisted quite as much in illuminating moments and inspiring contacts as in laborious and long-continued processes. Hard study, thorough instruction, even guiding routine, are not, as we shall show, unimportant. Vital education is more apt to be revolutionary and cataclysmic than evolutionary; or perhaps one should say that it is *crucial,* not so much in the sense of being overwhelming, but in the sense of being arousing and uplifting. It is in the language of Stevenson a "stabbing of the spirit broad awake."

Who cannot recall these crucial experiences when almost in a moment of time his outlook upon the whole sphere of life, or upon some small phase of it, has been completely and permanently altered? It was a common experience of people as they came in contact with Jesus. "We never saw it after this fashion." He emphasized the great ideas, he lifted men to mountains of transfiguration. With unerring precision he pointed out the moral pathways and defined the spiritual landscapes. Men saw with new vision things that they had never seen before. Not only the soul, but the world also, became illuminated.

There are teachers who have that power. All great teachers have it in a conspicuous degree, and all teachers might have it in some measure if they rightly sensed spiritual values and methods. We lay so much stress upon toiling and plodding, upon "courses" and "lessons," and even upon disciplines, and so little stress upon *viewpoint.* We grope along blind roads until some *seer* lifts us up to the vantage-ground and we see the country, with the roads that traverse it, in their right relations. We stumble over the furniture until some skilful hand suddenly switches on the light. Have there not been in our experiences illuminating moments as immediate, as decisive, as that?

The Importance of Viewpoint

The failure to recognize the importance of viewpoint and the illuminating power of great ideas accounts for a disparagement of the place of the pulpit in the ministry of religious education. There is a tendency to think of the "Church School" as something almost apart from and unrelated to the ministry of the pulpit. One would not wish in emphasizing the place of the pulpit to put the preaching ministry and the teaching ministry in conflict, but the fact is that the pulpit never fulfils its highest function without performing a great work of education. No matter how well organized, well directed and effective a church school may be a pulpit fulfilling its highest function will always be, in the judgment of many, the central and most essential factor in the teaching ministry of the church. A minister may have only his brief half-hour a week of pulpit ministration, but five minutes of that half-hour may suffice to change for many souls the whole horizon of life.

What then is the place of routine and system, of organized study, of patient acquisition of facts and consideration of principles? Exactly what Pasteur defined as the place of scientific discipline in relation to observation and opportunity. They prepare one for the moment of inspiration and illumination. The notable discovery is made by the man whose knowledge and training enable him to understand the *meaning* of the event that rewards years of patience.

But it is the illuminating moments that mark progress in the soul and in the world. One pursues the daily routine until a fiery prophet passes one's way. He lifts up his voice and passes on. He may never touch one's life again. But he has left a vision that never fades—a new ideal of social justice, a new sense of the meanings of grace and righteousness. In the daily contacts of life and fellowship a chance remark is passed that gives a glimpse into the experience of a fellowman. A new world is opened up in the view; a turning point is marked in the knowledge of God and of humanity.

How shall we avail ourselves of these moments of vision? How shall we add to education the experience of illumination? There can be no reduction of such awakenings to system and formula. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit.* And so, in a sense, is the birth of great ideas in the soul. There is a strange, mystic, incalculable element in the highest education. But the principal thing is that we should recognize the place, the need, and the possibility of vision and illumination. Education is more than the name implies. It is not only a *leading out;* it is an *uplifting.*

Crusade, a Holy War—the war to end war, to eliminate selfishness and brutality and lawlessness, to exterminate remediable disease and poverty, to make business and politics really Christian, to fill human life so full of the spirit of Jesus that class and race and national hatreds will be impossible, to clear the way for the co-operation of all individuals, classes, races, and nations in one world-wide brotherhood. There could be no bigger task. It is a challenge to the heroism of every heroic soul. And whoever enlists in such a war may be sure that it will have only one ending, and he will have his real part in ushering in the final victory, because his little effort, if it is genuine and sincere, will fit into the infinite purpose and the infinite power.

Inclusiveness Rather Than Exclusiveness

In the third place, the church to the building of which I beg you to give your strength and trained intelligence will recognize the temperamental differences in human nature and will aim at inclusiveness rather than exclusiveness.

There always have existed and there always will exist two types of temperament—the conservative and the liberal. Both tempers are essential to the best welfare of society. As some one has put it, the kite cannot rise without the wind and the cord. Society would be hopeless if it were under the absolute control of either the conservative or the liberal.

What attitude shall the church take toward these temperamental differences which manifest themselves in business, in politics, in social endeavor, as well as in religion? These are the only two possible attitudes, one of segregation, the other of inclusion. The groups of conservative temper may segregate themselves in conservative churches which set up a standard of conservatism, a straight and narrow gate of admission, refusing entrance to such as are not conservatively inclined, and purging the membership of any who may have adopted liberal ways of thinking. On the other hand, the groups of liberal temper may organize around a liberal standard, forming a company so frankly outspoken in their insistence upon the irrationality of anything but liberalism that the more conservative in temper drop out of their midst from lack of intellectual sympathy.

The only other possible attitude the church can take is one of inclusiveness. There must be either segregation or a church broad enough in creed and practice and sympathy to include in its membership both the conservative and the liberal, who "agree to differ, but resolve to love."

There are a host of intellectual matters about which Christian people differ and will differ. I can see no possibility that all thinking people will at least for many generations come to one intellectual attitude toward the Bible, the interpretation of the nature of Jesus, the bearing of scientific facts on religious faith. These are a few of the controverted questions. There are a considerable number of people who are insisting today that the churches be purged of all who do not hold one particular position on these topics who are even determined that on some of them law-makers shall legislate, so that no other view may be taught in any school or college that the state can control. Pilate asked: What is truth? But he did not use his Roman authority to answer his own question. Today some would out-Pilate and give to legislatures the duty of answering Pilate's question by vote. But it does not take much insight to see that such a course is a confession of disbelief in truth itself.

If these people are successful, the church is doomed. The educated young people of today will never unite with such a church. They have little sympathy with anything but a fearless study of science whether the branch of science be inanimate and animate nature or theology and the Biblical writing, and their training has been such that they are left no choice but to accept without reservation the results of such investigation wherever they may lead. If the young people are told they must choose between no church at all and a church in which intellectual views are determined in advance by tradition and authority, they will choose without a moment's hesitation the first alternative. If the educated young people are thus driven from the church it cannot long survive for the source of future leadership will be dried up. Among the educated young people of today are the leaders of tomorrow.

Both Conservative and Liberal

I personally have no wish to adopt the policy of these earnest people, whose sincerity I do not doubt, and attempt to exclude them from the church. What I am pleading for is a church inclusive enough to take in and put to work both the conservative and the liberal, a church which

A Prayer for Students

By Albert Parker Fitch

O THOU, who openest thy hand and satisfiest the desire of every living thing, to whom should we turn except to thee? As the eyes of servants look unto the hands of their masters, and as the eyes of a maid unto the hand of her mistress, so our eyes wait upon thee. We rejoice to kneel before the Lord our Maker; we present ourselves, our success and failure, our joys and sorrows, our sins and victories, unto thee; all that we are, or have, we relinquish into thy hands.

We confess unto thee, O holy and righteous Father, our many sins. The shaming of ourselves in the despising of our kind—the sneering lip, the indifferent eye, the withheld hand. The exploitation of the body, the neglect of soul, the lazy and dishonest mind which, too often, we make more our accomplice than our friend. From the pleasures that we dread and the joys that we despise, O God, deliver us. Grant to us grace and courage to fight a good fight; to keep faith with ourselves and thee. Grant to us the light and peace of moral victory for our reward.

We thank thee, our Father, for all the benefits we have received from thy goodness. For those who brought us into the world and have loved and nurtured us; for those who have befriended us in our youth and made smooth the path; for all thy saints and heroes and the incalculable heritage of the past made known to us here; for every victory we have gained over ourselves; for the power to know ourselves as men, in the strife and effort, the joy and freedom of our spirits; for every clear, still intimation of thy Presence.

We commend unto thy Fatherly guidance all young men and women everywhere and, in especial, our fellow-students in all schools and colleges. These are the salt of the earth, but if the salt hath lost its savor, wherewith shall it be salted? Save them from slavery to ambition, to material power, to the senses. Save them from the lusts that destroy, the jealousies that stain the human brotherhood. Save them from hatred and cruelty and sloth and self-pity and a lie. Give them the courage of their conviction, honesty of utterance, integrity of the mind. Grant to them all a character to match their fate, a way of life appropriate to the tasks which they must undertake.

Finally, O God, we remember before thee, the elder lives that are gathered here, tempered and subdued by this uncertain world, disciplined by time and fate. Strengthen and compose those who bear heavy responsibilities. Comfort those oppressed with the sorrow and loneliness of human life. Remember those who are disappointed. Help all of us who teach and study here to bring forth the fruits of sound learning; gentleness, magnanimity, and justice; steadfast courage in high convictions; humility of spirit. So shall the college be like a city set on a hill, a tree of life whose leaves are for the healing of the nations.

Through Jesus Christ, our Lord. Amen.

will not retain the one and exclude the other, or exclude the one and retain the other, but one broad enough to bring together in one organization, in which the spirit of Christ rules, all who seek by the help which he himself laid hold upon to make his principles and his spirit the ruling force of the world.

Jesus himself said that there are no greater commandments than those included in his twofold law of love. Who are we that we should set up other conditions of entrance into his kingdom and into his church?

May it not be possible "to keep the door of church entrance so straight and narrow that we shall let in the little man and keep the big out?"

These are stirring times in the midst of which we are living. There are problems confronting us which men have never attempted to solve before. There are tasks which are almost crushing in the burden they lay upon the world of our day. But a new spirit is abroad. Men are thinking more clearly and seeing more deeply. They know, as they never knew before, that the only salvation of the world is in harmony and co-operation. The unifying quality of the Master's spirit was never understood as it is today. Never before were there so many people who are convinced that only by following him can the world emerge from its present chaos.

However imperfectly and inadequately it has followed and expressed him, the church has been Christ's greatest exponent and instrument. No other agency can take its place. If it goes down, civilization goes down with it. I plead with you to study its great past, to discover for yourselves not only its weakness but the possibilities that are in it, and then to give to it your thought and your enthusiasm and your devotion, to the end that it may become what it can be under right leadership, the most potent of all forces in the world's transformation and upbuilding.

Some Happy Yesterdays of a College President

Mark Hopkins

By Charles Franklin Thwing

President-Emeritus of Western Reserve University

MARK HOPKINS belongs to those far-off years when the college president was first a teacher, and secondly a president. He does not belong to the decades of Gilman, of the elder Angell, of Eliot, and of Harper,—decades which, alas! in the passing of the years, become less vivid. He does belong to the years of Woolsey of Yale, of Woods of Bowdoin, of Felton, and of Walker, of Harvard. He is a part of the age not of the president as an administrator, but of the president of teaching and of personal relationships. For Mark Hopkins dealt in that process and product of the college which we call ideas, a process and a product needing constant nourishing and fertilizing.

For the college might be defined as that force which is concerned with ideas. Ideas form its origin, field, results. Ideas are its capital, and interest on this capital represents new ideas. Ideas, too, are its workmen, and they are workmen who, in turn, create other ideas. The campus stands for a field where ideas are sown, nourished, harvested. The typical college laboratory is an idea laboratory. The typical college lecture room is a place where ideas are expressed, understood, criticized, rejected, accepted. The study of history, of philosophy, of English, of science, of sociology, gets its chief worth from the creative process of ideas. The personal association of teacher and student, of student and student, is made most precious by reason of the birth, the re-birth, and the nourishment, of ideas. It is sometimes said that one goes to college to form friendships; and the formation of friendships, of course, has most value. It is also declared that one goes to college to gain certain civilities; and be it said that good manners are never to be minimized. It is rather frequently affirmed that one goes to college in order to become a more worthy citizen, or to pursue a vocation with greater efficiency, and these purposes are, of course, most worthy. But, above all, comprehending every purpose, overlying every academic condition, is the interpretation that ideas—to create them, to fertilize them, to make them of greater worth, stronger force, richer content, wider relationship—is the essence of the academic condition. Ideas are the citizenship of the college world. However important, however broad, however high or deep, are other interpretations of the worth of a college education, it is yet true that ideas represent the whole cubical content. If one may make a new application of the title of Newman's great book, one might be allowed to say that "The Idea of a University is the IDEA."

In the Classroom

Mark Hopkins used ideas in classroom, pulpit, parlor, library. But his method of using ideas was perhaps more significant than the ideas themselves, however significant may have been the ideas. The constant and broadest opportunity for using ideas was found in the classroom. For, during no less than fifty-six years, he taught philosophy, in a large interpretation, in Williams College, a term equaled in length of teaching by few. As student and teacher, he was associated with the college for no less than sixty-one years. The teacher's desk was his throne, and royal and regal he made the mastery which he thus wielded. From it he influenced no less than two thousand students. The method was Socratic. The questions which Socrates asked, as reported by Plato, often seemed trivial, as in the opening of Gorgias, "And are we late for the feast?" But the replies made to the questions Socrates used for further research and for arousing the intellectual interest of the witness. The questions which Dr. Hopkins asked of his students may or may not have been important in themselves, but the replies offered a basis of further questioning and of remarks which aroused the mind. In an address, given on the fiftieth anniversary of his election to the presidency, in June, 1886, he said: "The ideal is, of an institution, where a young man, during the critical period of transition from boyhood to manhood, and even later, may have an opportunity to do for himself the best that he can do; and also one that shall do for every such young man the best that can be done for him." The college, indeed, should give the student, through its liberal education, three things—a body, sound; a mind, disciplined; and a right character. By a disciplined mind, Dr. Hopkins probably meant a mind that could concentrate itself, thinking for a long time on a definite subject.

In respect to the place he gave to teaching in the college curriculum, we have two interpretations, one made in his inaugural address of 1863, and one made more than two score years after. In the first address, the new president said:

"It is far easier for a teacher to generalize a class and give it a lesson to get by rote, and hear it said, and let it pass, than it is to watch the progress of individual mind, and awaken interest, and answer objections, and explore tendencies, and, beginning with the elements, construct together with his pupils, so that they shall feel that they aid in it, the fair fabric of a science with which they shall be familiar from the foundation to the top stone." The laboratory method, so popular now, was his conception from the beginning.

"He who carries the torchlight into the recesses of science, and shows the gems that are sparkling there, must not be a mere hired conductor, who is to bow in one company and bow out another, and show what is to be seen with a heartless indifference; but must have an ever-living fountain of emotion, that will flow afresh, as he contemplates anew the works of God and the great principles of truth and duty."[1]

In the year 1877, he wrote to a friend, saying:

You inquire . . . whether I find the same interest as formerly in teaching. I think so, and account for it partly from the fact that I teach this system, which expands upon me, as I study it more, and evidently becomes a power in moulding the whole mental life of the class, and often giving bent to their moral and religious life. It commends itself most to the best minds, and they often express their satisfaction in the clearness of insight they gain. I account for it also partly from the manner of my teaching. Nothing pleases me more than to have the class ask questions, and so it sometimes happens that we spend the hour in what is really conversation, making no progress in the book, and the result of that is often most satisfactory. I do not find that impertinent or captious questions are asked. This

[1] *Mark Hopkins*, by Franklin Carter. p. 62

of course, causes the recitations to be different every year, according to the minds to be dealt with, and gives nearly as much variety as there would be if it were a new thing.[2]

These two interpretations represent the more essential elements of teaching: first, the vitality of the student and the adjustment of teaching to his special intellectual needs; second, the freshness of the application of truth to each new body of students. The truth itself may be new or may be old, presented for the first time, or for the last of many times. But the truth has a special vividness by reason of its application to a mind which never before had perceived that truth. Third, the value of truth as an agency of intellectual discipline; fourth, the value of the intellectual agency and facility in the promotion of moral and religious character.

A Colleague's Tribute

In respect to the method of Dr. Hopkins and its effect, his colleague, John Bascom, one of the most notable of many notable colleagues, and also one of the most effective of all college teachers, has said:

His chief merit as a teacher was that he went, at once, to the substance of his topic, with an animated and interesting play of thought. He was quite sure to awaken the mind of the pupil, and put it "in act and use." He was formidable in the recitation room, but not in the least dogmatic. . . . Few have equalled him as a teacher in a lively, gracious interchange of ideas with those under his direction, and to many, therefore, he became the first vigorous, intellectual presence they had encountered, and went with them, in this delightful relation, through all their lives.[3]

The primary result of such teaching over the minds of Williams graduates was the result of learning to think. The acuteness of the mind of the teacher created acuteness in the mind of the student. The thinking became more than the thought, the method more precious than the end, the causative process of higher worth than the resulting product. The Scottish philosophy was the type of his philosophy. But, whether it was true or false, the intellectual training secured in its understanding was of primary worth in and of itself, and became ultimately of primary worth in all of life's relations. His chief interest was lodged in the student, and not in the system of ethics or of metaphysics. His purpose was not so much to convey the system to the mind of the student and to cause its adoption as to set the student himself intellectually on fire.

To learn to inquire, to learn to postulate, to learn to discriminate, and to learn to conclude at least a little, was the task perpetually laid before these young men.[4]

The system he expounded in book as well as in classroom. But the exposition he used to enlarge the mind, to quicken the conscience, to strengthen the will of the student. Ideas opened a pathway to a practical idealism. Truth led either to worship or to duty, and both duty and worship resulted in service.

Kindled the Interest of His Pupils

Washington Gladden, a student of Hopkins in 1858-9, in the very fullness of the teacher's power, said of him:

It was in the senior year that the students came in touch with Dr. Hopkins; a large share of the work of that year was in his hands; the seniors met him every day and sometimes twice; in philosophy and ethics, in logic and theology, he was their only teacher. The tradition of his masterful instruction was always descending; the freshmen heard of it from all above them; it was the expectation of every student that, however unsatisfactory other parts of the course might turn out to be, there would be something worth while in the senior year. The expectation was not disappointed. There was nothing sensational in Dr. Hopkins' teaching; his method was quiet and familiar; his bearing was modest and dignified; but he was a past master in the art of questioning; he knew how, by adroit suggestion, to kindle the interest of his pupils in the subject under discussion, and by humor and anecdote he made dry topics vital and deep waters clear. What his best students got from him was not so much conclusions or results of investigation, as a habit of mind, a method of philosophical approach, a breadth and balance of thought, which might serve them in future study. What Garfield said (and I heard him say it, at a Williams banquet at Delmonico's in New York) expressed the feeling of many another graduate of the Berkshire college: "A pine bench, with Mark Hopkins at one end of it and me at the other, is a good enough college for me!"[5]

I may be allowed to add that a son of Garfield, who is a successor of Mark Hopkins in the presidential office, has confirmed to me, in personal talk, that the worth of the teaching of Dr. Hopkins to him was, first, the intellectual discipline, and, second, his bearing forth into his life a remembrance of specific remarks which have proved to be of great help as touchstones of character and guideposts in conduct.

President Hopkins would be among the first to say that he was not learned in his great subject. He was rather a thinker than a scholar. The sphere of German metaphysics was not opened to, or by, him as was the hemisphere of the Scottish philosophy. Kant is seldom named in his books and the great Critique had no place among his texts. President G. Stanley Hall, one of his most distinguished students, says:

I had many confidential talks with Dr. Hopkins. . . . In one of these talks he asked me what I thought of Kant and said that he had never tried to read him except in Bohn's Translation and in that was never able to get beyond the first paragraph of the *Critique of Pure Reason*, which he could not understand. His range of thought and reading included, I think, almost nothing of either the German or the Greek thinkers in this field and his mind was not historic.[6]

The philosophy of the absolute, beginning with Fichte, continuing through Schelling, Hegel, Schopenhauer, and ending with von Hartmann, made on him little impression. In this time, James Marsh was president of the University of Vermont, and was using translations from the great Germans. But in this unique movement, Dr. Hopkins did not share. At Harvard, Francis Bowen was teaching German philosophy, and was for a decade reading Schopenhauer and von Hartmann with his students. But Edinburgh, Aberdeen, and St. Andrews had more influence in Williams than Berlin, Heidelberg, or Jena. His colleague, Professor Leverett Wilson Spring, says of him:

For Dr. Hopkins, whatever his inclinations and aptitudes may have been, the life of a scholar was impossible. During the first twenty years of his administration, in addition to the inevitable executive work, he "taught all the studies of the Senior class, corrected all their literary exercises, and preached every Sunday"—an exacting routine leaving little time or strength for scholastic investigation. The majority of teachers

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[2] Ibid., pp. 292-293.

[3] *Things Learned by Living*, by John Bascom. pp. 105-106.

[4] *Williamstown and Williams College*, by Arthur Latham Perry. p. 784.

[5] *Recollections*, by Washington Gladden. p. 72.

[6] *Life and Confessions of a Psychologist*, by G. Stanley Hall. p. 169.

Thrift

By Bernice Powell Peabody

I caught the gold of a sunlit day
And laid it carefully away
Against that time when skies are gray.

I caught the sheen of the moon's fair light
And gathered its beauty, bold and bright,
And put it away for a cloudy night.

I caught a wee one's smile so fair
And stored it away with my treasures there
To ease the hours of toil and care.

And with this wealth I richly go,
Though others, passing, may not know
Nor dream that I am dowered so.

that get attention in the educational world secure it by research rather than by the independent action of their intellectual powers. Mark Hopkins belongs to the class of great men who are relatively independent of books and reading.[7]

A Teacher in the Spiritual Sense

Mark Hopkins was the teacher, not simply in his classroom, but also in and through the daily chapel, and the Sunday service. One advantage of the president as a clergyman is the opportunity given in the prayers of each morning and in the preaching of each Sunday. The advantage far outweighs the disadvantage of a layman's limitation. Of such opportunities Dr. Hopkins availed himself constantly, and to the edification of all students. His successor and biographer, Carter, says:

His preaching in the college chapel was uniformly extemporaneous, and was often strikingly effective from the combination of close logical thought and apt illustration. Some of the students, when I was in college, took notes of his sermons, which were then quite uniformly doctrinal, and wrote them out fully. Doctrinal preaching for undergraduates seems now less suitable than formerly, and it was certainly an evidence of great power that Sunday after Sunday Dr. Hopkins, when president, preached a solid, logical sermon, and kept the attention of the students. Those sermons were an education to some of the maturer boys, and now and then an impression was made that was never forgotten. The critical and skeptical books of the time were often touched upon, not always by name, but always with keenness that excited discussion among those who understood the allusions.[8]

The daily chapel service is in peril of being used by the students as an opportunity for a brief period of preparation for the forthcoming recitation or lecture. Students attending have usually come from, or are to go to, a recitation room. Their interests are not primarily devotional, or even intellectual. The most effective method of making the service a means of both quieting and of quickening is the intellectual method. If the address or talk of the preacher be keen, incisive, apt, timely, the service is useful. If it lack these elements of arousing and holding attention, its chief value is as a roll-call. Such a value, however, is untimely, anomalous, unfitting. In his conduct of the service, Dr. Hopkins gave vision, created thinking and thoughtfulness, and thus helped to give to character a permanent direction and setting.

But the public address was by no means confined, of either the week or of Sunday, to the chapel walls. The baccalaureate sermon has come to occupy a rich and unique place in the life of the college community. It is the last address of the president to the student after four years of companionship, and before his departure through the historic gateways. It presents a noble opportunity for reviewing brief, personal history, for stimulating reflection, for creating inspiration, moral and intellectual, and for a prophetic vision of the long future. The president usually finds this opportunity rich, inspiring to himself, and beautiful. There are exceptions, and one of the notable exceptions is found in Woods, of Bowdoin. In the use of such an opportunity, Dr. Hopkins excelled. The topics considered indicate the sweep of his vision, the timeliness of his counsel, and the power of his thinking. Dr. Carter says that the themes of his discourses "were always lofty, and the hearer was never allowed to lose sight of the loftiness of the theme."[9] In the last baccalaureate sermon he ever preached, in the year 1872, he said:

At this hour, when you are about to step into active life, and when so many voices are calling you, the one voice which you are to hear is that of Him who says, "*Follow me.*" Hear that voice, and then you will take your places under his banner by the side of those who are waging with Him the great battle of all time. It is around Him that the thick of this battle has always been. Around Him it always will be. Take then, your places. You are needed. The veterans are falling. Who shall take their place? The strong men are fainting. Who shall succor them? Go ye, and the earth shall be the better and the happier for your having lived in it.[10]

The association of Williams College with the most outstanding of all foreign missionary societies began early, and has continued intimately. Dr. Hopkins was president of the American Board of Commissioners for Foreign Missions for thirty years, 1857-1887. The most moving event of its annual meetings was the Thursday evening address by the president, and the address was one of the most outstanding events of his own public life. Without the rhetorical brilliancy or massive eloquence of Storrs, his successor in the great office, his addresses held the vast audiences by the clearness of their statement of Christian principles, by their interpretation of the unity of the Divine Kingdom, and by their commandingness of the duty of the church to educate and to evangelize the nations who still sit in darkness. In such a universal appeal and application one seemed to see and to feel Dr. Hopkins as standing in front of the Haystack Monument (not far from which he himself lies buried) and speaking with the undying passion of Mills and his comrades whose names are cut into its stone, declaring that the field is the world.

A Teacher to All the World

Taken all in all, Mark Hopkins remains, and I believe will remain, as one of the richest and most useful ministers to the higher life of the nations of his generation. The men whom he influenced and the men whom they in turn influenced, and still influence, are his testament and his witnesses. The list of the great ones whom he loved and helped to make great is most impressive. They and their comrades are more significant than a commanding institution which many college presidents seek to build. Among his sons are Field of the Supreme Court, and his brothers, Wells, the economist, Canfield, the teacher, president, and librarian—a man of unique and diverse powers, and most impressive personality—Henry M. Alden, the mystic, who became a great editor, Horace E. Scudder, the editor and the writer, Hamilton Wright Mabie, William Keith Brooks, the biologist, William Dwight Whitney, the philologist, Samuel Chapman Armstrong of Hampton, Washington Gladden, the preacher, Stanley Hall, the psychologist, and President Garfield himself. His books represent the highest excellence of the ethical treatises of their time, and they are still vital and moving. Through them Mark Hopkins has taught in the mission schools and colleges of Bombay and Rangoon, of Peking and Canton, of Kobe and of Tokio. But through his boys, as well as through his books, he is a teacher in all parts of the world. To him, as well as to his boys, the field has been and still is indeed the world.

Such abounding usefulness sprang, as ever it must spring, from personality. This personality began in a body, large, massive, vigorous, crowned with a broad dome and forehead, bearing a face of keen eyes, a Roman nose, and supported by a chin fine and firm. The whole aspect was of impressive intellectuality and acuteness. His manner and manners indicated power, with intimations and an atmosphere of courtesy and of grace. He moved like a Homeric hero. Dignity and benignity sat upon him as a well-fitting robe. His presence commanded attention and recalled Burke's words about the elder Pitt. Of him, Stanley Hall says he was "of commanding stature and with an unusually impressive face, stately, with old-fashioned manners, venerable with age, wise and experienced in policies."[11]

His was indeed a unique character and a unique life. It was a character which we miss in the college president of the present time. It was "unique," as a successor, Carter, says, "in its lengthened continuance of unabated powers, wonderful in the normal beauty of the family relations, unique in the grandeur of its endowments, unique in the extent and intensity of its personal influence,—so that he, like Abraham, by heroic sainthood became, as it were, the intellectual and spiritual leader of a great race; unique in the openness and receptivity of his mind, unique in the cordial love that came to him from every side.[12]

Among the most moving of all of Matthew Arnold's poems is "Rugby Chapel," in which he seeks to interpret his great father. Perhaps also one of the most moving interpretations of Mark Hopkins is the poem which one of his students, Washington Gladden, read at the Commencement of 1887, only twelve days after his death.

> We see thee standing there,
> The tall form gravely bent;
> The thin and silvery hair
> O'er the lordly dome besprent;
> The keen uplifted glance:
> The long arm's curving sweep:
> The serious countenance
> Where the merry twinkles sleep:
> We hear thee speaking now,
> Each weighty word well weighed—
> Simple and clear and slow—
> No rattling fanfaronade
> Of words, but a master's thought,
> Untainted by sneers or gibes,
> Like His who the people taught
> With authority, not as the scribes.[13]

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[7] *A History of Williams College*, by Leverett Wilson Spring. p. 219.

[8] *Mark Hopkins*, by Franklin Carter. p. 183.

[9] Ibid. p. 190.

[10] Ibid. pp. 195-196.

[11] *Life and Confessions of a Psychologist*, by G. Stanley Hall. p. 166.

[12] *Mark Hopkins*, by Franklin Carter. p. 364.

[13] Ibid. p. 110.

Chicago Seminary's New Windows

Beautiful Symbolism in New Commons Room

By President Ozora S. Davis

THE Commons Room of the new dormitory just completed for the Chicago Theological Seminary contains ten beautiful windows of unusual design, manufactured by the Willet Studios of Philadelphia. The general arrangement was suggested by members of the seminary faculty. The panels are in clear glass, set in hand-wrought mediæval leading. Each window has one medallion with bright, delicate color representing a scene in Congregational history. In the center of the window is a symbolic figure, called the insert, which portrays a characteristic virtue of the Pilgrim faith. All the color is in the glass, which is the finest imported antique. No enamel whatever has been used; thus the windows are absolutely fadeless, and the glass brilliant and beautiful. The scenes and miniature symbols are done in sepia on clear glass relieved with gold stain; making it possible for the pictorial values of stained glass windows to be united in a unique and most effective combination with the demand for translucent windows so desirable in the Commons Room.

The names of graduates of the seminary are quaintly incorporated into the windows after the manner of ancient book plates. No special effort has been made to connect these names with any particular window. The ten virtues represented are the seven cardinal virtues: Faith, hope, love (theological), justice, prudence, temperance (self-control), fortitude (moral); to which have been added, as especially significant in Pilgrim history, loyalty, sympathy, and self-sacrifice. The symbolical figures represent these virtues which are embodied also in the scenes in the medallions.

Beginning with the East, the windows contain the following scenes and symbols:

No. 1. Hope

Hope is the virtue symbolized. It lay beneath the great Pilgrim adventure from its humblest beginning up to the present plan of the seminary for its enlargement and equipment.

The medallion shows an early Separatist Meeting in Scrooby Manor House. William Brewster stands before the open Bible talking to the little group concerning the ways of God made known or yet to be made known to men. The general suggestion is here carried out that the Congregational churches originated in quiet meetings of consecrated people, concerning whom the New Testament phrase might be applied, "The church that is in thy house."

The insert represents a Puritan preacher in Geneva gown, with his left hand on the Bible and his right hand raised in emphasis upon some Biblical truth which he has just expressed. The face is that of Reverend Stephen Peet, one of the founders of the seminary.

The headsman's axe and mask, the barred window with the prisoner behind it, the grim walls of the Tower of London are the three symbols representing the persecution which broke upon the early Separatists.

The scene in the lower part of the windows is the rear view of the old Scrooby Manor House lying among the meadows with the flowing river and the grazing sheep. The buildings are modern, but they stand on the site of the house where William Brewster carried on his work as postmaster, and the Congregational Church, which later went to Amsterdam, Leyden, and Plymouth, had its beginnings.

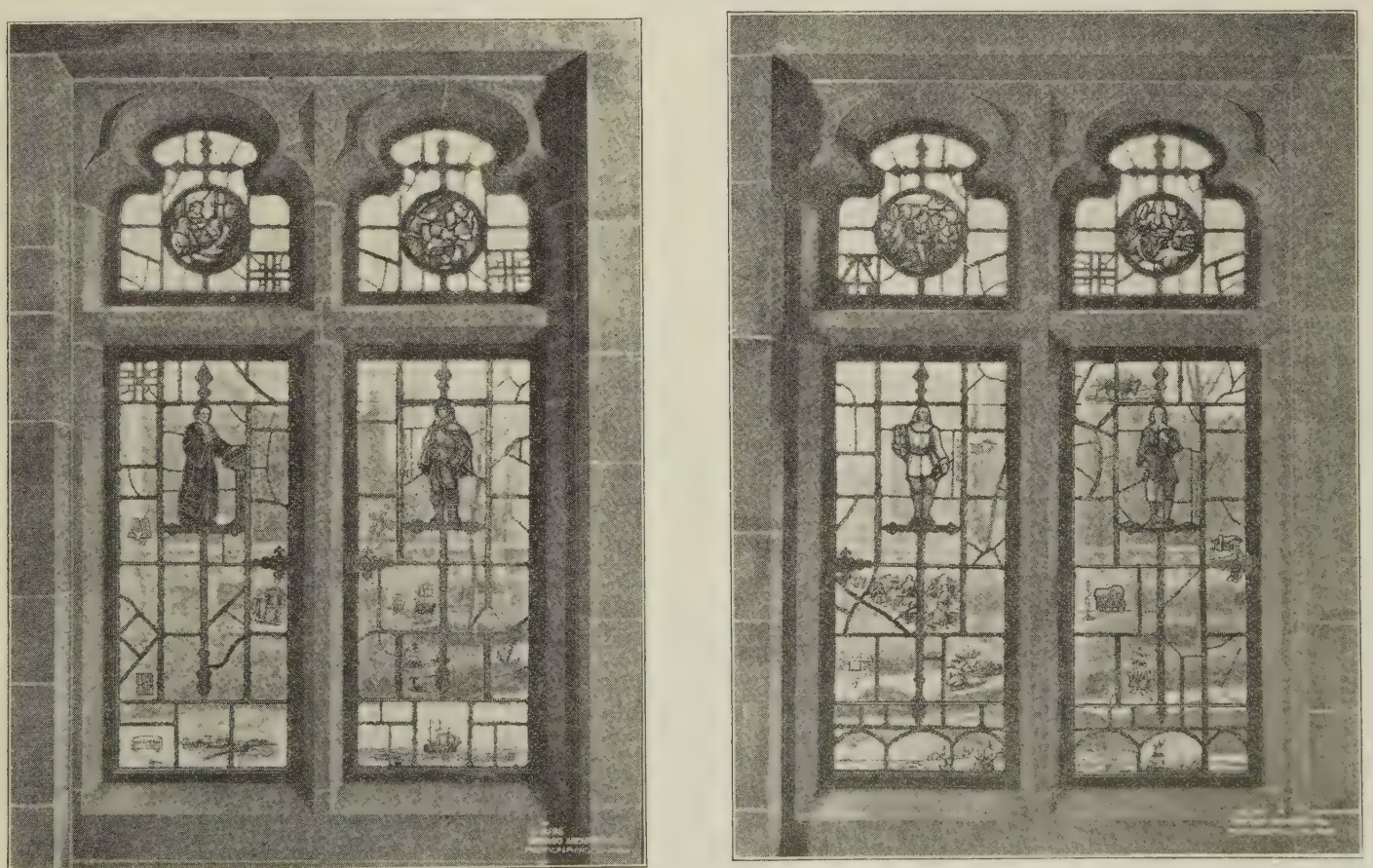
The name at the lower left is Rev. Thomas Langley Riggs, '72, a devoted missionary to the Indians.

No. 2. Faith

Faith is the virtue symbolized. It guided the Separatists from England to Holland and steadied them in their later emigration to America.

The medallion represents the signing of the "Compact" in the cabin of the *Mayflower*. Bancroft said that "popular constitutional liberty" had its beginning in this little room when the "Compact" creating a "civil body politic" was thus signed by the members of a Congregational church, who created a civil government according to the standards of their church order.

The insert represents a Puritan soldier with his hand on the hilt of his sword, a champion in the good fight of faith. The



Four of the Commons Windows

From left to right they symbolize, (1) Hope; (2) Faith; (3) Love; (4) Justice. All symbolize characteristic Pilgrim virtues, related to Congregational history, as do the other six windows in the series, described by Dr. Davis.

suggestion is, naturally, that of Captain Miles Standish.

The sea-gull represents the idea of emigration across the sea.

The wind-mill stands for Holland, the land of the first exile, where, in Amsterdam and Leyden, the Scrooby Congregation gathered strength to face the final journey to the New World.

The two ships are the *Speedwell* and the *Mayflower*, which sailed from Plymouth, England, in 1620. The former proved unseaworthy, so the *Mayflower* alone made the voyage.

The anchor represents the factor of confidence and safety holding securely through the vicissitudes of the emigration.

The *Mayflower* under sail occupies the lower part of the window.

The names on the window are those of men closely associated with the missionary work of the Congregational Churches, Truman O. Douglass, '68, and Reuben L. Breed, '99.

No. 3. Love

Love is the virtue symbolized in this window, which finds its chief expression in service to others.

The medallion represents the act of prayer and consecration by which the Pilgrim Fathers took possession of the new land and dedicated it and themselves to religion and freedom. The scene is on Clark's Island, where the exploring party from the *Mayflower* rested and kept their first Sabbath.

The insert is a symbolical figure, also in Puritan costume, carrying in the right hand a statuesque pair of figures with clasped hands, representing the world brought into unity by the gift of the gospel.

The story of Plymouth is further carried out in the details of the decoration. The old fortified church on the hill above Plymouth, to which the worshipers wend their way and the house protected by the stockade are characteristic Plymouth scenes.

The return of the *Mayflower* occupies the lower part of the window. The ship is seen under full sail, steadily moving out of sight, while groups of Pilgrims watch the disappearance of this last link that bound them to the old home. This scene has been presented by Longfellow in "The Courtship of Miles Standish."

The names on the window are of Edward M. Williams, '68, and Alexander R. Thain, '70.

No. 4. Justice

The virtue symbolized is justice. It has always been emphasized by Congregationalists as elementary in Christian living.

The medallion represents John Eliot preaching to the Indians on the hillside near Waban's wigwam, the beginning of a long service to men, in which, despite many mistakes, the ideal of justice has been dominant in the thought and life of Christians.

The insert represents a boy seeking refuge at the side of a sturdy figure in Puritan costume, representing the championship of the weak and backward races by Congregationalists.

The buffalo and the emigrant wagon suggest the great idea of expansion and forward movement which began inevitably even in the earliest settlements around Massachusetts Bay. The urge for the lands beyond has been a constant factor in Pilgrim history.

A log house in Plymouth gives a vivid picture of the simple conditions of life there. An incoming ship stands for the great flood of Puritan immigration that came to America following the arrival of the Pilgrim Fathers.

A typical Indian scene in the lower section shows the environment of the Plymouth settlers, while the peace-pipe represents the characteristic temper and policy of the Pilgrim Fathers in their relations with their native neighbors.

The names at the lower left are of Jerome D. Davis, '69, and Alfred C. Walkup, '80.

No. 5. Prudence

The virtue symbolized is prudence. It has characterized all the activities of the Congregationalists, as the successful complement of an idealism which, without it, might have been merely misdirected effort.

The medallion represents the typical pioneer beside his covered wagon, standing full-faced toward the open sky with the plains and mountains dimly outlined behind him and the vision of the unachieved lighting his strong, determined face.

The insert represents the packing of a box of supplies from the home base to the distant field, either in America or abroad. It stands for that practical provision for religious work which is necessary if it is to succeed.

The first meeting-house at Plymouth stands for the spiritual sources of the pioneer movement in practical colonization and missionary labor. The lantern portrays the divine light on the pioneer's pathway.

The scene at the bottom shows an emigrant family nearing the end of a day's forward march toward the West.

The names of two ministers of pioneer temper are inscribed on the window: George Sherman Rollins, '92, and Dwight Henry Platt, '94.

No. 6. Self-Control

The virtue symbolized is self-control. This has been used instead of the somewhat ambiguous term, temperance.

The medallion depicts the construction of roads and the founding of towns. The builder with his plans is directing the labor of the sturdy workmen who lay the beams which will provide foundations for commerce and education.

The insert represents a mother in Puritan costume, touching but not controlling the alert and beautiful figure of a child. The breaking waves close by represent the dangers of life, which must be met by a self-mastered spirit. The church leads youth into self-mastery and power.

The pioneer movement dominates the decorative features. The maize stands for the great corn-lands of the Middle West. A harvest scene represents the place of agriculture in the opening up of the country and its permanent resources. A bit of Indian sign-writing reads, "He maketh his sun to shine on the evil and the good." The famous "Bird Woman" appears in a beautiful figure of an Indian mother and child. A flax-wheel symbolizes the domestic arts.

The lower scene represents a great emigrant train dividing to pursue its way through different passes to take final possession of the unexplored country.

The window bears the name of Florence A. Fensham, '02, first dean of the Congregational Training School for Women.

No. 7. Fortitude

Fortitude is the virtue symbolized. It stands for the courage and persistent endeavor which have marked the progress of the Pilgrim Spirit.

The medallion presents the idea of the founding of schools and colleges, one of the supreme achievements of the Congregationalists in America. In the background is the figure of Truth bearing a torch and pointing forward to the undiscovered lands. A teacher is giving instruction to a boy and a girl.

The insert shows a plowman breaking the soil of the prairies. He is alert and strong, "driving his furrow straight for God."

The anvil and hammer represents the useful arts of the pioneer. An Indian guide pointing out the pass sustains the thought of exploration.

The scene in the lower part of the window represents a peaceful parley between mounted Indians and pioneers.

The names in this window are of Marvin D. Bisbee, '74; Caleb F. Gates, '81; and Edwin T. Harper, '87, distinguished teachers.

No. 8. Loyalty

Loyalty is the virtue symbolized.

The medallion represents Marcus Whitman fording a stream in the process of carrying the gospel to the settlements, which are suggested by the log houses in the distance. Loyalty to Christ and to the message are both involved in the home missionary task of the church.

The insert is the figure of the loyal Christian, still in Pilgrim dress, carrying his religion with him into the new lands. He faces the unknown without fear and keeps up the labor and sacrifice of the Apostles.

The great mountains, with the tree and the elk, represent the conquest of the Rockies by the pioneer settlers and missionaries.

The doves stand for peace, which, with good-will, is proclaimed wherever the preachers of the Cross go.

The printing press is recognized as the aid of religion in its extension among men.

The lower scene represents the first Fourth of July in the Rocky Mountains when a group of pioneers, gathered around the American flag, knelt in prayer and dedicated the country to the service of God.

The three names are those of seminary students who lost their lives in the Boxer uprising in China, Carl J. Sober, '96; Anton P. Lundgren, '98; and David W. Stenberg, '96.

No. 9. Sympathy

Sympathy is the essential to all service for the world in the name of Christ. Noth-

ing less will inspire and sustain men as they give themselves to the world-wide task of missions.

The medallion represents the Christian missionary, giving the message of life to all the races of men, represented by the three figures.

The insert portrays the preacher. The strong face is reminiscent of Edwards and the design accurately presents the Congregational ideal and history in its emphasis upon the place and power of the pulpit.

The range of the missionary work of the church is represented by: the vast reach of the open country; the sketch of Japan, with the typical mountain; a quotation in Arabic running hand, with the seal instead of the signature; a hint at a Korean scene.

The haystack meeting at Williams College represents the beginning of organized missionary activity among Congregationalists.

The lower part of the window bears two hemispheres, representing the world as the field for which the Chicago Theological Seminary prepares its students. The treatment is most effective, the gold fused into the glass giving a background in which the great spheres seem to float.

The names are of Warren F. Day, '66, and John W. Bradshaw, '74, both well-known preachers of the Congregational Churches.

No. 10. Self-Sacrifice

Self-sacrifice is the virtue symbolized in the last window. It finds its highest expression in the Cross, and is essential to the final triumph of the Christian faith.

The medallion presents the figure of Love with outstretched arms, giving freely its gifts to all who need them. It stands for the philanthropic passion and social service of the Congregationalists, in obedience to the principle of Jesus, he that loseth his life shall find it.

The insert is the figure of a soldier, one of the strongest in the series. It is a symbol of the championship of truth, which is constantly given by Christians in the ceaseless struggle between right and wrong.

The eagle poised stands for the union of religion and true patriotism, whose supreme expression is sacrifice. The waves, conventionalized in suggestive lines, stand for the overseas service of many seminary men in the Great War. Three crosses on a hill against the sunset are reminiscent of Golgotha. The shield and fasces of the United States link the nation with the church. The kneeling soldier suggests the ruin of war and the power of religion, as well as the church in France near which Chaplain Deiman was killed by the bursting of a shell.

The lower part of the window bears the flag and the gold star with the simple inscription:

"Harry Deiman, class of 1911, gave his life in France 1918."

The Plastic College Undergraduate

Morals in the Rising Generation

By Herbert A. Jump

WHENEVER a group of parents congregate these days, there is one topic for discussion that always claims attention sooner or later. This is the morals of the rising generation. Nowadays boys and girls are so different. They are rebels. They speak lightly of the ancient moral standards. They are flippant; they dress too loudly; they converse lightly and wisely on matters that used to be talked only in doctors' offices; and they are disrespectful of their elders.

It is said that about twenty years ago a simple freshman in an eastern girls' college was being courteously entertained by some upper-classmen soon after her arrival on the campus. They inquired naturally, "Are you interested in college sports?" They were surprised when she answered demurely, "Not very much; I much prefer the boys with steady habits."

The youth of today do not care for steady habits. That is all so mid-Victorian and stupid. So runs the talk, and while a few in the minority dare to defend the rising generation, most parents are considerably in the dumps about their offspring.

Whenever a group of older college graduates congregate these days, there is also a topic for discussion that comes to them as automatically as that of the morals of the rising generation comes automatically to the minds of all parents. That question is: What is the total effect of a modern college education on the average young man or woman? Does it not harm him more than it helps him? Doesn't he learn to worship false gods? Doesn't he go athletics-mad? Doesn't he usually lose whatever religion he had when he came? There is a story of the professor who asked an undergraduate, "Why did you come to college, anyway? You are not doing any studying." The boy answered nonchalantly, "Well, I don't know exactly why I came, myself. Mother says it was to fit me for the presidency of the United States; Uncle Bill to sow my wild oats; Sis to get a chum for her to marry; and Dad to bankrupt the family." Do young men actually get out of college much more than the values mentioned in this anecdote?

These college alumni are likely to be as pessimistic in the tenor of their comments as the parents we were referring to above. College is not what it used to be, so these venerable alumni declare. The professors are not so wise, the loyalties are not so strong, the tone and temper are not so fine. The times are pretty bad. The old "dorm" is gone—and the old idealism is gone, too.

College Influences

The souls of youth are as clay in the hands of the potter. The boy can be bent, shaped, twisted, formed, or deformed. His teachers in college influence him a bit; but his mates in college influence him far more. There is too much "horizontal imitation." The group sets the standards; the individual is forced to conform to those standards. In view of these facts there are three suggestions that might be made for a constructive program looking to an improvement of the quality of living on our university campuses.

1. The members of college faculties should be chosen more than is sometimes the case for their ability to teach. This is different from the ability to write a book or the ability to discover a new chemical element. It is not the learning that a professor has that makes him valuable; it is the learning that he can get rid of by transmitting it into our ignorant heads that gives him his significance. In Amherst College, where I studied more than twenty years ago, there were at least six individual teachers who were definite influences in enlarging the horizon of my life by their skill and inspiration. They interested me, stirred me, gave me of their time in their homes, walked and talked with me as friendly big brothers. I can never be grateful enough for that privilege. That sort of privilege makes a college course creative. If colleges have more real teachers, more students will profit by this sort of privilege.

2. Parents should have more courage to talk over the moral problems of life with their boys before those boys are sent away to school. Sex is one of these matters but not the only matter. A certain father makes a pathetic mess of it when he tries to "prepare" his boy for college life. The trouble is that so few fathers ever have the open approach to their sons that makes this kind of parental assistance easy or possible. Here the parent is at fault. He should improve. He should study the "job of being a dad."

3. In the mind of the student, campus ideals should not be allowed to obliterate personal conscience. The campus is a stern dictator for undergraduate life. If one boy wears a fluffy angora sweater, all the boys want one. If one girl crowns her head with an inverted bowl vivid with white triangles, all other girls want that kind of a hat. So there comes to pass a superstitious reverence for campus activities. One must not "neglect his duty" to athletics or dramatics or fraternity or publications. However, here the wise student will keep his own soul. He will remember that in the long run he came to college not to make a team but to build a mind. It is less important that he should win an editorship than that he should find his deeper self.

Some students never seem to esteem any values but those which are sanctioned by campus thinking. For example, a father once congratulated his son, "I am glad you did so well in baseball, Tom, but remember

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Some Washington Impressions

Sizing up the Senate

THE adjournment of Congress leaves us with one less worry. The Honorable Calvin Coolidge may not be given to worry, as we are told, but we venture to assert that the gentleman in the White House enjoys more restful slumbers o' nights now that there is not any Congress cutting up at the other end of Pennsylvania Avenue. The rest of us sleep better, too. Of all the cantankerous Congresses—and there have been others whose members acted as if they had not been spanked enough when they were young—the present Congress seems to have beaten all records.

I happened to be in Washington the last week of the recent session, and I took a good, long look at the Senate, just to see how it would act when its members knew that there were only three days more before adjournment. Well, what do you suppose they were doing? A perfectly natural guess would be that this most exalted group of law-makers (I caught myself just in time to avoid the use of the word statesmen) would be trying to do all of the most needed and urgent lawmaking that could be done in a few days. But no; that guess is wide of the mark.

Let us be logical about it. What have the wily Senators and Representatives in Congress been doing all through the months since they came into session last December? They have been playing a little game called politics, and they have seemed to have several well-defined purposes in view, namely, trying to secure for themselves a re-election next November, trying to blast like hopes among those of whom they disapprove, trying to wreck or blacken with mud the other party, trying to embarrass and thwart the purposes of the President of the United States. What a mess they have made of it! They have succeeded in throwing a good deal of mud but the mud-slingers of all parties are not left very presentable for polite society themselves. They have succeeded in thwarting nearly every one's good purposes, including the President's, but how many stupid voters can be misled into re-electing representatives and senators who have misrepresented them remains to be seen.

Playing Politics

Habit is strong. Leopards do not easily change their spots, and so, was it not the obvious and logical course for our precious senators to take when they finished as they had begun, when they played their little game of politics right through to the bitter end? Instead of doing business expeditiously and well, they continued to make the business of legislating for the public good impossible. I really expected to find the senators earnestly engaged trying to clear up the docket of important measures. Instead, I found them in the vociferous occupation of making campaign speeches. They were filling up the *Congressional Record* with plenteously padded and dazzlingly decorated political buncombe to be reprinted and circulated wholesale at the Government's expense. There might be some satisfaction in the fact that self-respecting senators did not dignify the occasion by their presence, except when summoned for roll-call. But, on the other hand, why on earth did not those self-respecting senators get into the game and, however hopeless the cause, fight to the bitter end for the commonweal?

A few weeks ago I heard a senator—Mr. Fess of Ohio—declare that never before has the Senate of the United States sunk so low as during this last session. I have seen no evidence to refute that testimony from one of the most intelligent and one of the best of the Senate's own members.

Instead of trying to call the roll of the senators who are responsible for the present disgrace, let me remind the patriotic reader that, however lonesome they may feel, there are honest, able, high-minded members of the United States Senate. You may repeat this with assurance and with emphasis. I am afraid that even they have not been on the job some of the times when they were needed most, but they are the saving remnant on whom I pin my faith for better senatorial works in the future.

Magnus Johnson in Action

One of the chief actors in the show which I witnessed was the far-famed Magnus Johnson. Well, some of the things that are said about him are true. He is interesting to watch as he strikes the gait of a man quite at home in his frequent strolls around the Senate chamber, suggestive of a stroll around a Minnesota barnyard. He is free from any suggestion of the scholar in politics, or of the timid stripling. He is a man of ideas and convictions, and he says what he thinks. He knows what he wants, and he goes after it hard. I can understand how Magnus Johnson may be a kind of a symptom of the discontent of the northwestern farmers, who are getting desperate over hard times, for which they certainly "have a kick coming."

Magnus struck a challenging pose after he had finished his written speech and, raising his resonant Scandinavian voice, proclaimed that, although he had modestly restrained himself from undue prominence as a short-term and tenderfoot senator, if he came back, and things did not go better for the farmer, Magnus would be true to his name and things would begin to happen in that Senate chamber. And do you know, never a word was said in reply to the challenge. Let us hope that Magnus will not have to do his worst.

Another Senator Johnson (you may have heard of him, especially if you happen to live in California) made a long-winded speech. He had just gotten back from months of campaigning for presidential votes, which very successfully eluded him, and happening to remember a bill for a dam across the Colorado River and some other works to control that mighty stream and make it bless the Southwest with more irrigation, he gave what sounded like perfectly good reasons why the job should be done. He stuck to his text and did not even show his teeth to his political enemies. Perhaps it was because they were out in the cloak-rooms.

Heflin's Harangue

It would not pay to waste your time or mine talking about the senator who made the longest speech that afternoon. He was not polite to the Republican Party, nor the Administration, nor anybody else except the dear old party whose emblem is a long-eared quadruped, and himself, and Henry Ford. Oh, yes, I refer to Senator Heflin of Alabama. He pleaded for the sale or lease of Muscle Shoals and all that the Government has invested there to Henry Ford. Unhampered by facts, he explained that Mr. Ford was so smart that he could save the farmers from all their troubles by making nitrates at Muscle Shoals, and supplying this fertilizer at half the prices charged by the fertilizer trust. He forgot to say that it has not been proved that nitrates can be produced successfully as proposed and that anyway only a trifling percentage of the fertilizers needed could be produced there at the best. He also forgot to tell about the present financial embarrassments of the fertilizer magnates. He did remember to explain that Mr. Ford is so good he does not need to be watched, but again forgot to tell what kind of men might succeed Mr. Ford in control of the great water-power monopoly in question.

Lodge and LaFollette

I hesitate to mention Senator Lodge, but the Republican leader in the Senate forces himself upon our attention. He was lying low the day of my visit. He did not say a word. He wandered in occasionally, but it was not his show, and he wandered out. That was the way Senator LaFollette did, also. The difference between them was that Mr. LaFollette wore a self-satisfied smile, like the cat who has swallowed the canary, while Mr. Lodge—did not smile. He has "had it in" for President Coolidge; why nobody knows, except that Mr. Coolidge is not a Lodge man. He has fought the President all through the session, and with considerable success, measured by results in thwarting the President's desires. But Senator Lodge has lost old friends, has lost prestige and influence. He is going into obscurity. On the human side it is sad to see him aging fast, but we cannot too quickly turn to better leadership—leadership which responds to moral purpose, world vision, the spirit of Christian democracy, and the higher loyalties.

Senator LaFollette seems bent on smashing the Republican Party, and is leading a revolt against anything and everything that discontented people do not like. We do not know where he is going, but he is on the way, with a substantial division of the farmers' bloc and others close behind him.

Impressions of Mr. Coolidge

I did not bother President Coolidge. I had a hunch that he was too busy to call up the *Mayflower* to take me out for a sail,

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OUR INVALID PARISH

Winfred Rhoades
Pastor

Power in Weakness

I have been reading a very lovely memoir of a very lovely personality. It carried me back to the days when we lived within trolley reach of each other, and that sweet home was a refuge and a sanctuary and a solace and a joy to me. You went in from the busiest street of the little city, to an apartment situated over a store, and—a miracle! Here was a home where every detail spelled the word Charm, and where every action spelled Love and Joy. More than most women, she knew how to create loveliness, and with it she surrounded herself and her husband, and every one who crossed her threshold. Furnishings simple, but full of beauty. Delightfully inviting books all about. Plain food, but delicious and appealing, and exquisitely served. Talk that was worth indulging in.

Do you remember those lovely words in *Pilgrim's Progress* that tell of the Palace, the name of which was Beautiful? "The pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising. The name of the chamber was Peace, where he slept till break of day and then he awoke and sang . . . " That was one of her pretty habits—that of giving names to the rooms she lived in. In this home favorite saints were chosen. In another it had been the fruits of the Spirit—Love, Joy, Peace, and the others of the glorious list so far as there were rooms for them. On the wall of her kitchen she hung a reproduction of Murillo's "Cuisine des Anges," and under it, in beautiful lettering, the words of a poem on "Angelic Service":

No angel bravely dressed
In larkspur-colored gown,
But he will bend him down
And sweep with careful art the meanest floor,
Singing the while he sweeps and toiling more
Because he wears a crown,—

and the rest of it. In all she did there was sweetness and charm and daintiness, and there was also vivacity and fun.

Never robust, the first almost fatal breakdown came when she was thirty-three. She told me once—and I felt myself honored in the confidence—of a remarkable experience she had at that time. She seeemd to leave her body and rise up above it, held only by a thread; looking down, she beheld the weary body on the bed, and her husband kneeling beside it and thinking her already gone. When she came back to the frail flesh and took up life in it once more, it was to go through years of invalidism, with two other serious breaks before death came in her early fifties.

But what powers she had she always used. She did her own housework and did it deftly and lovingly; she devoted herself to her husband's parishes; she was interested in a host of organizations; she learned to play the church organ so as to help out; she did exquisite sewing and embroidery; she sketched in pencil and in colors; she read beautiful books, and, though she had never finished even the high school, she developed herself into a woman of culture and filled her mind with loveliness; she wrote articles and stories; having no children of her own, she loved to borrow them from other people, sometimes keeping them in her home for months at a time; during her last year she wrote more than a thousand letters from her bed, to people known and unknown, including a condemned young man in his cell; she was one to whom people could

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Closet and Altar

THE LOVE OF OUR OWN LAND

And David longed, and said, Oh, that one would give me drink of the water of the well of Bethlehem, that is at the gate.—I Chron. 11: 17.

Religion is the mother of patriotism. Where she expresses herself in her highest and purest forms, there love of city and country is strongest. The greatest achievements of western civilization have followed in the wake of great revivals. Religion creates a sense of community of interests. Favor with God depends on having clean hands, on justice and honesty and honor. If we would worship the Lord it must be in the beauty of holiness, and holiness is not ritual, it is spirit and life. Abraham's faith won a covenant with God which entailed blessing on the whole earth. Its realization was dependent upon the founding of a family, a nation, a city. All through Israel's story the purer the conception of religion the loftier its faith in the destiny of the country and of the city.—*John Gardner.*

A boy was born at Bethlehem,
That knew the haunts of Galilee,
He wandered on Mount Lebanon,
And learned to love each forest tree.

But I was born at Marlborough,
And love the homely faces there;
And for all other men besides
'Tis little love I have to spare.

I should not mind to die for them,
My own dear downs, my comrades true,
But that great heart of Bethlehem,
He died for men He never knew.

And yet, I think, at Golgotha,
As Jesus' eyes were closed in death
They saw with love most passionate
The village street at Nazareth.

Hilton Young.

I have lived, Sir, a long time, and the longer I live the more convincing proofs I see of this truth: that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe, that without his concurring aid we shall succeed in this political building no better than the building of Babel.—*Benjamin Franklin.*

Thou who hast made us to be lovers of our own homes, enthusiasts in devotion to the land where we were born, and happy in the sense of a familiar brotherhood, hear us while we pray for the peace and progress of our own beloved land. We thank thee for these ties of affection through which thou hast not left us to be lonely in the earth. Enlarge them, we beseech thee, with a true affection and just consideration for the needs and rights of all the peoples of the earth. Join to our love of home a love of the eternal home in which all thy children are at one forever more with thee. So purify, enlarge and deepen all our affections that we may be thy children indeed through our Lord and Brother, Jesus Christ. Amen.

Isaac Ogden Rankin.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

Congregationalists and the World-Wide Kingdom

Comment on the Christian Endeavor Topic for June 29

BY HERBERT W. GATES

Topic: The Missionary Work of Our Denomination.—Acts 1: 6-8; John 10; 16.

According to Jesus' view, the possession of power through the spirit will inevitably manifest itself in service. John also records that he looked far beyond the boundaries of national privilege and saw many "other sheep" not of this fold, each of whom had his own peculiar contribution to make to the Kingdom.

Missionary activity is so important as a test of vitality in any church that each member ought to know the agencies through which this work is carried on. The program for this meeting may be graphically presented in various ways.

1. List the various missionary societies on the blackboard in groups, with catch-words to indicate the kinds of work carried on by each.

2. Pin in the center of the blackboard, or paste in the center of a large sheet of paper, a picture of your own church building. Draw radiating lines from this, each one marked with the initials of one of the boards. These lines may be grouped to show relationships. At the end of these lines write the words describing the types of work.

3. Dramatize by having one member impersonate the secretary of one of the societies and tell briefly of its work. The grouping of societies may be indicated by having these persons stand together in groups after speaking.

The societies and their work is as follows:

1. *The Extension Boards.*

The Congregational Home Missioinary Society (C.H.M.S.) establishes and aids needy churches; the Congregational Sunday School Extension Society (C.S.S.E.S.) organizes and helps Sunday schools which often grow into churches; the Congregational Church Building Society (C.C.B.S.) helps to build churches and parsonages.

2. *The Educational Boards.*

The Congregational Education Society (C.E.S.) helps churches to secure and carry out the best plans and methods in religious education, including missionary education and social service; and cares for the religious interests of Congregational young people in tax-supported institutions; the Publishing Society (C.P.S.) furnishes texts and materials for such work, in addition to publishing *The Congregationalist* and various books; the American Missionary Association (A.M.A.) cares for the Christian education and training of undeveloped races in the United States. The Foundation for Education aids our schools and colleges financially.

3. *The Foreign Boards.*

The American Board of Commissioners for Foreign Missions (A.B.C.F.M.) and the Woman's Boards of Missions (W.B.M., W.B.M.I., and W.B.M.P.) care for the work in foreign lands, with all its great enterprise of medical, educational, industrial, and agricultural training, all of which is definitely evangelistic.

4. *The Ministerial Boards.*

The Congregational Board of Ministerial Relief (C.B.M.R.) and the Annuity Fund make provision for those ministers, and their families, who through old age or illness are unable to work or care for themselves.

Literature to supplement this brief outline may be secured from the Department of Missionary Education, 14 Beacon St., Boston.

Books on Education

Educational Values

WHAT EDUCATION HAS THE MOST WORTH?, by CHARLES FRANKLIN THWING (Macmillan. $2.00). A searching study of educational values which emphasizes the value of intellect and the ethical character of man. Dr. Thwing evaluates the sciences and considers the individual—body, mind, will, and the senses of beauty and religion. He also considers the group relationships—family, state, society, and the church. The various educational subjects—mathematics, language, literature, history, humanities, science, and religion are duly considered. Under educational forces employed are the newspaper, general reading, travel, and human association. Modern methods in education are taken up, and finally we come to results for the individual and the community.

Dr. Thwing stimulates thinking on the higher levels and fairly appraises the more important elements and purposes of education. This is a much-needed service in these days when executive faculties are so much appreciated, when the utilitarian is so much at the front. We welcome the wisdom and inspiration revealed in this admirable study.

Faith in American Education

OUR FAITH IN EDUCATION, by HENRY SUZZALLO, PH.D. (Lippincott. $1.25.) The gifted president of the State University of Washington has given us an inspiring study of public school education in America with special reference to its fundamental relationship to our nation and our democracy. In a fresh, illuminating way he explains that the way to make our government and our nation better is to make our schools better. The following paragraph summarizes his important thesis:

> Schools, more especially public schools, from the town kindergarten to the state university, are the main instrumentalities consciously used by the nation to realize its hope of success in popular government and its associated co-operations. They are the chief means for the deliberate improvement of human nature so that it will be able to meet the essential obligations of democratic life.

Dr. Suzzallo's message will strengthen our faith in America and in our schools and colleges and stimulate us to make them come up to his high ideals.

Harvard and Yale in Fiction

NONE SO BLIND, by ALBERT PARKER FITCH (Macmillan. $2.50). A purposeful novel of college life. The college is Harvard and the life of the students introduced mingles with that of a type of Bostonians whose proud, proper, and condescending habits and attitudes the author emphasizes. The reader hardly knows whether the author is for or against Harvard; he seems to be both. The conditions in a great university, where a boy is free to go wrong (as some do) or to achieve success (as many others also do), the loneliness and temptations which come in such an environment, the struggles out of which high resolve and character emerge, the stress out of which the vision of service and appreciation for others comes, the influence of the eternal feminine—all these and more are features in the story. There is much of character study, much of worth-while suggestion in the book as a whole; and the book really is worth while; but some of the critics are finding it rather tiresome reading. The reason seems to be that there is much more talk than action, talk that runs on rather too long for sustained interest in these days of Zane Grey, Oppenheim, and the movies. Even if there are labored passages, they are exceptional and the reader will find his time well spent with the companionship of *None So Blind.*

THE EDUCATION OF PETER, by JOHN WILEY (Stokes. $2.00 net). Peter goes to Yale. He belongs to a family which holds itself in high esteem. He is taught to seek associations in the approved social set, and to look down upon others. Peter has an athletic brother who has preceded him in Yale and who tells Peter how to succeed as he has done. But Peter is different; Peter is literary. In making his own way he suffers and makes a fool of himself, more or less, and goes through a good deal of the hectic social adventures that are represented as teeming at Yale. His first love affair is trying, but after the habitual flirt who breaks their engagement when his fortune dwindles he finds a sweetheart who seems to be of the right sort.

This novel is a vivid, moving story of college life and undergraduate emotions. It shows the difficulties of adjustment for a boy from a snobbish family, shows the over-emphasis upon a certain type of social gaiety in college circles; the exaltation of the athletic hero and the lack of appreciation for the "highbrow." The reader may fairly infer that the student who goes to college with better social standards than Peter had may find better company and may come through more happily. Peter himself does come out all right in the end.

Teaching in the Church

THE TEACHING WORK OF THE CHURCH, by THE COMMITTEE ON THE WAR AND THE RELIGIOUS OUTLOOK (Association Press. $2.00). A study of the whole educational task of the church by a group of educational leaders representing the Protestant denominations, including Prof. Luther A. Weigle, Dr. Benjamin S. Winchester, Prof. William Adams Brown, Dr. Robert L. Kelly, Rev. Samuel McCrea Cavert, and Rev. Erwin L. Shaver. This is the final volume in a series of five reports issued by the Committee on the War and the Religious Outlook appointed in 1918 by the Federal Council of Churches and the General Wartime Commission of the Churches.

The subjects discussed are grouped under the headings, "Why the Church Must Be a Teacher," "How the Church Should Teach," "How the Church Should Organize its Teaching," and "The Church Training for Christian Leadership." This book brings together the present-day facts and the best thought and methods regarding religious education today. It is a comprehensive, intelligent study of conditions and a valuable guide to the shaping of a constructive program for pastors and leaders and teachers of young people. The scope of this study includes the church and community, the college and state university, and the theological seminary. The authors present a wide field, complex and difficult conditions, and challenging needs, and while they cannot make the way easy or simple, they do give constructive guidance to those who are responsible for the work to be done.

Books on Education

EDUCATION MOVES AHEAD, by EUGENE RANDOLPH SMITH (Atlantic Monthly Press. $2.00). Many parents are perplexed by the new methods of education employed in both public and private schools. "They were taught differently when they were children." This is true even in reading, spelling, and arithmetic. This attractive and readable volume describes and explains the reasons for some of the new methods. The author lays great stress on training children "to investigate, to go to sources—nature, mankind, books—for the information needed." Education, he says, must develop the power to appreciate and enjoy that which is beautiful and fine. It must try to develop such qualities as those of initiative, originality, imagination and leadership. Above all, it must build social and moral character. How modern education is endeavoring to attain these ends is the theme of the book. We heartily commend it to parents and teachers.

THE HOME MAKER, by MABEL LOUISE KEECH (Lippincott. $2.50). A manual of kitchen garden methods for teachers' use, covering courses for two years, with supplementary lessons. A song and game accompanies each lesson. There are also chapters for advanced scholars and for students in normal and vacation schools. Six full-page illustrations.

TALKS TO HIGH SCHOOL BOYS, by JOHN M. HOLMES (Macmillan. $1.50). Graphic, picturesque homilies related to boy life and character-building. Here are thirty-three talks that have served their purpose at high school chapel services, Hi-Y clubs, camp fires and Rotary Club boys' meetings. They bring home effectively many helpful lessons in applied Christianity.

THEN AND NOW IN EDUCATION, by OTIS W. CALDWELL and STUART A. COURTIS (World Book Co. $2.20). Under the administration of Horace Mann in 1845 a careful educational survey was made of the public schools of Boston. It was confined to the grammer and writing schools, that is, to children of 14 years of age, and, in connection with other documents, gives "a fairly complete and detailed picture of the school life and achievement" of Boston children seventy-five years ago. In 1919 a test, as nearly similar as possible, was given to schools in selected cities and towns from Maine to California. The comparison of these surveys is presented in this volume, together with other material, revealing how great progress has been made during the period. The last and longest chapter, on schools of today and tomorrow, points out some present-day defects and lines along which still further progress may be made. It is a fascinating and encouraging volume of great importance not only to teachers but also to citizens in general.

CYCLOPEDIA OF COMMENCEMENT SERMONS AND BACCALAUREATE ADDRESSES, edited by REV. G. B. F. HALLOCK (Doran. $3.00). A volume brim full of suggestive material and from the very best sources. It should be useful not only to ministers and educators who may find it helpful, but also to parents, teachers, and students. It contains 112 addresses in full, or outline, by such men as Hillis, Cadman, Hadley, Lowell, Hibben, Smith Baker, Amos R. Wells, Lyman Abbott, James Bryce, etc., and concludes with a collection of appropriate illustrations.

TOLSTOI: THE TEACHER, by CHARLES BAUDOIN (Dutton. $2.50). "Tolstoi, in his inmost being, was a teacher. It was when occupied in educational pursuits that he felt most at home," says M. Baudoin, near the close of this interesting biographical study. He shows how Tolstoi came by his educational ideals, from a memory of his own childhood and of his own teachers. He early in life started a school and applied his theories with success; then he married and there followed the education of his own children, then the children of some peasant families. He wrote much on education and there are some signs that education in Russia today is influenced by his theories. It is an interesting and important study which all educators will do well to read.

The Editor's Bible Class

Conducted by William E. Gilroy

As there seems to be no particular need of reviewing the Sunday School lessons for the past quarter, and no special reason why the sequence of the other weekly articles on this page should not be broken, I am going to avail myself of this space this week to call attention to a book recently issued which deals pointedly and effectually with some of the matters that I have been discussing from time to time.

When Dean Charles R. Brown's volume, *Why I Believe in Religion*, appeared a short time ago, I took occasion to remark that there was little justification for people making too much fuss over their doubts and problems in religion when books like this were available for their guidance and help. Another of our Congregational prophets, Dr. Charles E. Jefferson, of Broadway Tabernacle, New York, in his latest book, *Five Present-Day Controversies*, has now offered in clear, unequivocal, plain, and understandable language exactly the sort of help that the average man needs in relation to the specific problems at present occupying the immediate field of controversy and interest. It is a duty, as much as a privilege, to guide our readers to this distinctive contribution. After reading Dr. Jefferson's book there can be no excuse for any intelligent or fair-minded man complaining that he does not understand the issues, or for his condemning the sincere fellow-Christian who differs with him on certain points at issue. It is precisely the book to which the honest Christian who does not wish to misunderstand either the issues, or his fellow-men, may be guided, and if he reads it with open mind he may rest assured of its enlightenment and help.

The five controversies which Dr. Jefferson discusses are *Two Views of the Bible, Evolution and the Book of Genesis, The Virgin Birth, The Use of Creeds*, and *Roman Catholicism and the Ku Klux Klan*. These five chapters were sermons, preached from Broadway Tabernacle pulpit, so that they possess all the merit of direct speech and popular appeal. They are scholarly in their conception and in their backgrounds of knowledge, and they are masterly in their power of analysis and statement, but their conspicuous value is that, possessing these qualities, they are likewise admirably adapted to the average reader. If people would quit talking out of their ignorance and take time to read books like this we might make real progress in Christian understanding and in Christian fellowship and service.

We are concerned here primarily with Dr. Jefferson's first chapter, on *Two Views of the Bible*. In this Dr. Jefferson covers much the same ground as I have been attempting to cover in these weekly Bible Class articles, but he does it with a sureness of touch that is vouchsafed to few men. His statement concerning the Bible, its nature, inspiration, and authority, in clearness, simplicity, candor, and adequacy, is by all means the most effective that we have ever read. No iconoclast ever assailed with greater precision the falsities and harmful results of mechanistic theories of Biblical inspiration and infallibility, and yet no reverent student and sincere lover of the Bible ever made more clear and vital the real value and authority of the Book. Those who have found help in my own inadequate statement regarding these matters will turn to Dr. Jefferson's pages with deep satisfaction, and to those who have doubted the validity of my expositions I commend a careful consideration of what Dr. Jefferson has written before full conclusions are formed.

The one question that confronts many honest and well-intentioned people in conection with the two views of the Bible is as to how one may know what is error and what is truth in the Bible if he once discards the idea of verbal inerrancy and infallibility. Dr. Jefferson's answer to this question is clear and decisive. He not only shows that the infallibility theory as an answer to that practical difficulty is not one whit different from the Roman Catholics' refuge in papal infallibility, but he gives the only answer to that question that is in accordance with the facts and that defines the valid and commonsense attitude for clear-thinking Protestants.

In his chapter on *The Virgin Birth*, Dr. Jefferson is equally instructive and helpful. While he personally believes in the Virgin Birth, he holds that belief in that doctrine is not essential for Christian faith, fellowship, and service. His own conclusions, both as to the fact and bearing of the doctrine, are secondary in importance, however, to his able discussion of the question, and to his historical and critical analysis of the facts and circumstances upon which one's conclusions must be

THE FOUNDATION

The Congregational Foundation for Education is rendering valuable service as the representative of our Congregational fellowship among our colleges and theological seminaries. It is helping to re-establish vital and mutually helpful relationships between the colleges and the churches. As Christian Education is essential to the development of Christian character and Christian service, so is statesmanlike leadership, wise counsel and judicious financial support essential to the success of the seminaries and colleges devoted to the work of Christian Education.

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in accordance with a national plan and program will make possible a great advance in Christian education through the institution for which Congregationalists are chiefly responsible. The need is great, the opportunity is an inspiring challenge. The way is open through The Congregational Foundation for Education. Shall we not carry forward the educational work so well begun by the pioneers of the Pilgrim Faith, with united ranks and united purpose?

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Dr. G. W. Nash, President

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formed. It is doubtful whether Dr. Jefferson's great powers were ever displayed to better effect than in this chapter.

For the present writer the least satisfactory chapter is that upon *The Use of Creeds.* Are creeds such as we have known, and their use in worship, of distinctive value? Dr. Jefferson states the case for such creeds and their use with sympathy and insight, and, as it seems to us, at its best. He understands the position of many who will differ from him at this point, and it is among these that we would record ourselves. There is great value in Dr. Jefferson's chapter for those of iconoclastic temper who are impatient with their brethren of modernist or progressive views who readily subscribe to and repeat as a confession of faith creeds that do not at some points express their honest convictions. The whole problem is not so simple as either the Ritualist and High Churchman on the one hand, or the Rationalist on the other, would suggest. We cannot cut from the past either in life or expression as completely as some people imagine, and if we could, it might not be for the best. At the same time it is our personal conviction that worship and religious experience will attain a new purity and power the nearer men of religion come to believing very simply and unaffectedly what they say, and to saying simply and unaffectedly what they believe. But Dr. Jefferson's statement is important whether we arrive at his conclusion or not. The chapter on *Roman Catholicism and the Ku Klux Klan* is a straight and much-needed word on issues that are too commonly ignored. We wish that every citizen of this country, Protestant and Romanist alike, could be induced to read that chapter.

We speak of this volume with an enthusiasm that we believe is eminently justified. It is a joy to find a man of Dr. Jefferson's temper and standing speaking out so honestly and unequivocally concerning right views of the Bible and concerning other controverted issues. It does not require much courage to say rash things and extreme things. There are writers who take a seeming delight in befuddling or shocking their readers. But Dr. Jefferson is not of that sort. He is essentially a *conserver,* a man of *orthodox* temper. We make this characterization with full approval and compliment. It is right that men should be *conservers* and as *orthodox* as loyalty to truth will permit. It is right that men should desire to stand with their fellow-Christians, with the main movement of Christianity, with the body of historic doctrine and practice. There is much to be said for Newman's contention that "private judgment where it is not a duty is a sin." But there are circumstances where private judgment is a clear duty and no sin—where the rights of individual reason and conscience cannot be abdicated or abrogated.

The loyalty to truth that makes men *conservers* makes them equally passionate in their repudiation of what is false. Dr. Jefferson has done a brave thing. With his reputation fully made, and his place already assured, when the easy and safe thing would have been to avoid prevailing controversies, he has deliberately chosen to thrust himself into the conflict and to put his strength upon the side of freedom and progress. A volume like this from one who knows the safe anchorages and the true channels is of inestimable value at the present time.

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—*The Lutheran.*

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There is yet a large task to finish, and more will be said of this at a later time. In the meantime, in the name of the more than 1,000 living ministers and missionaries who have been trained by The Chicago Theological Seminary and are now serving in all parts of the world, as well as in the name of the generations of Christian leaders yet to come, I want to thank all who have taken part, and all who are still to help, in the new and larger program of "Our Beloved Seminary."

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President.

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WITH THE CHILDREN

The Twins' Lucky Day

By Daisy D. Stephenson

"I don't care. It's a nice garden, if it is ours!" Jack declared, with one fist doubled up, ready to fight any one who disputed the plain fact.

"Course," said Jill, calmly. Her name had been truly Jane Louise a misty decade back, and her twin's name was John Gilbert, but they had achieved their nickname in their toddler days. They were always together, sharing everything whether it was nibbling a lollypop or lugging a pail of water. Being a sensible pair, this Jack and Jill never stubbed toes and broke crowns. Naturally, their garden plots were side by side. The posy plot was Jack's, and the vegetable rows belonged to Jill, who was thought to have even more gumption than Jack.

Jill had counted on getting quite rich off the garden, and she would not accept defeat without a fight. She sat at the end of the radish row now, chewing a grass blade and scuffing a sandaled toe. She eyed soberly the little wagon, heaped high with tempting array of crisp lettuce, rosy radishes, and fresh onions that fairly cried to be made into a salad.

"Course it's a fine garden," she told Jack, rather scornfully, as if asserting the fact merely gilded the lily. "It ought to be, with us working our arms off, weeding, and watering, and chasing hoppers! Mummy says we know every radish by name. And now," Jill's eyes were stormy, "we can't sell anything except to Mummy! Everybody out here had to go and have a garden this year!"

"Looks like it," agreed Jack, gloomily, taking grim pleasure in turning the hose on an impudent grasshopper that dared trespass on their property. "Looks like we'd have to eat our garden ourselves, and smell it. Isn't this a beauty bunch of sweet peas, Jill? Same color as violets. I'll give a lot to Auntie James. She can't buy them, but she'll lie there in bed and love 'em all day."

Jill nodded, yanked on her pink bonnet and made ready for another hopeless trip about the neighborhood. "And I'm going to give some of my nicest veg'tubbles to Mrs. Watkins. She's so busy ironing and s'porting those four little stair-steps, she can't raise anything else, she says. If we can't make money off our garden, I guess we'll give it away to 'preciative folks, anyway!" She stooped a minute to pick a four-leaf clover and tuck it into her worn sandal.

To their pleased surprise, luck seemed to change immediately. There was young Dr. Fields just starting out to make morning calls, and he greeted the twins warmly. "Hello, there, you J's! If you aren't the twinniest twins I ever saw! And so horribly healthy I never get to dose you the year around. How much for those gorgeous sweet peas? Can you spare me a bunch for a little girl who can't run around on her own feet all summer?"

"Oh!" Jill's eyes were sweet with sympathy. "Take her half of them. Give him that pinky bunch, Jack! They are fairy bonnets, tell her."

"No, you don't," declared the Doctor. "This

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HENRY CHURCHILL KING, PRESIDENT

Facts

Founded in 1833.
Co-educational. Non-sectarian.
Students this year, 1,773.
Teaching force, 173.
Library, 240,900 bound volumes.
Tuition, Arts and Sciences, $200 a year.
Buildings used for College purposes, 33;
Value, with equipment, $2,533,000.
Endowment and Scholarship Funds, $6,983,000.
Total Assets, $10,444,000.
Next College year begins September 17, 1924.

Departments

The College of Arts and Sciences,
limit of students, 1,200.
The Graduate School of Theology,
enrolling 50.
The Conservatory of Music,
limit of students, 400.
The Summer Session,
enrolling 200

Address Secretary George M. Jones, Oberlin, Ohio, for catalogues and information concerning admission.

is my treat, and it's lucky for me you cheered up the scenery right now. Only a quarter, sure? Dirt cheap. Pop around often, won't you? Mother needs green stuff once in a while. I'm too lazy to garden and she's too rheumatizzy."

"We will! Thanks, Doctor!" came the delighted reply as he drove off with a wave of his hand.

"There now! Maybe we'll sell every smidgin and not half try!" Jill said hopefully as they trotted ahead in the hot sun. But house after house was well supplied, and the gardeners halted in a little park that separated the modest suburb from the avenue along which towered wonderful mansions that always reminded Jill of castles and fair princesses.

"Let's walk down that way and see the wistaria vine on that pagoda," urged Jill. She meant "pergola," but Jack didn't know the difference.

"Oh, look! Isn't she lovely? Just like Princess Gloria in my new book!" whispered Jill, stopping in her tracks as a slim young woman all in white came out of a big house and hurried out to a waiting closed car. She drove away, with Jill's eyes following her in admiration, but Jack, with an exclamation, darted across the street to the curb.

"Look, Jill!" He raced back with awe on his freckled face and a beaded bag in his hand. "She dropped it as she got in." As his chief adviser remained speechless, he urged, "What'll we do?"

"Why, take it back, of course!" said Jill, promptly. "I'm not scared to bang the knocker and tell the maid. Oh, maybe we'll see a real live butler!" Jill's eyes sparkled. They were having a regular adventure, and she forgot the discouraged little waiting wagon of unsold produce.

"You do the talking," said Jack uneasily. "It's easier for girls."

Off started the children, Jack clutching the bag, Jill rehearsing what she should tell the "butler." But as it happened, they had not quite reached the massive gate when a car rolled swiftly to the curb and the lovely white lady called to them eagerly: "Oh, you dears! You found it, didn't you?" She leaned out, and her smile fairly dazzled them.

"Yes'm. Jack found it and we were going right up to return it," Jill smiled back. This was even better than the butler!

"I'm such a careless person," sighed the young lady confidentially. She took the bag and opened it. "I missed it at once, for I stopped at a florist's. I had tucked in some jewelry that needed repairing, so you see you have done me a great favor, and I want to reward you." She held out a crisp green bill, but to her surprise the twins shied as if it were a six-shooter.

"Oh, no! We couldn't!" gasped Jack, though his eyes bulged at the wonderful "V" on the bill.

"We didn't do anything" (Jill shook her blond bob) "but just be honest."

The lady's blue eyes were shining sapphires. "Just be honest!" she echoed softly, but she put the bill back and studied the twins thoughtfully. Then she glanced across at the waiting wagon and put one and two together. In a businesslike way she inquired: "What have you in your wagon? Let me guess! Nice, fresh garden things! No, that wasn't fair!" she bubbled over. "I saw the tail of a radish wiggle. And don't I smell sweet peas?"

The twins beamed, and Jack had the wagon on the spot in a jiffy, and displayed the contents.

"Oh, it makes me hungry just to look! And how lucky that I came back! Why, those posies are much finer than the florist's!" declared this wonderful modern fairy godmother. "I'll take them all, please. I was on my way to see some kiddies at the hospital."

In a daze Jack handed her the dainty masses of fairy bonnets, pink and violet and snow-white. There were starry daisies, too, gay phlox, and sweet alyssum. "Now if you'll come with me to interview Cook Katie, we'll see if she doesn't want these nice vegetables. You see, we just moved here and have no garden this summer."

Jill took one long breath and flashed Jack an eloquent glance. Here was that rare and unhoped-for goal,—a gardenless house! Cook Katie did need vegetables, it turned out. The twins felt they had almost saved her life as they skipped away, the empty wagon rattling merrily behind them.

"Goody, goody, grand! Veg'tubbles every day all summer!" sang Jill to a little home-made tune. "We're rich, Jack! We can buy our own school clothes and get Mummy a birthday present." So this Jack and Jill skipped down a hill to tell it all to Mother. "Do you s'pose the four-leaf really brought us luck?" asked Jill, earnestly.

Her mother hugged her tight. "There was a good deal more to it than the clover," said Mother, with happy eyes.

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Northern Baptist Convention

Unification in Milwaukee Meeting

UNIFICATION is the word that describes the spiritual process which marked the meetings of the Northern Baptist Convention at Milwaukee, Wis., May 28-June 3. Since 1919, when it was possible for Harry Emerson Fosdick to preach the convention sermon without protest, there has been until this year a growing tendency to divide the convention into theological camps. In this period there have always been two and sometimes three organized groups of theological opinion. Factionism rose to its height at the Indianapolis Convention in 1922 when distinct lines were drawn between the Fundamentalist Evangelicals and the Liberals.

The battles have been fought mostly around two issues. One has been the desire on the part of the Fundamentalists for the investigation of the teachings and practices of denominational servants. The other has centered about the adoption of a confession of faith.

Missionaries to Be Investigated

A committee was appointed three years ago to investigate the teachings of these schools, colleges, and seminaries of the denomination which resulted in the giving of a clean slate to all who permitted the investigation. This year the attack was made upon the American Baptist Foreign Mission Society, its board members, its secretaries, and its workers on the field. The Fundamentalist wing appeared to be divided in its demand for this investigation. Dr. J. C. Massee of Boston offered a resolution calling for the creation of a committee of investigation to be composed of five members and to entail an expense of $15,000. Dr. John Roach Stratton of New York, hitherto always closely associated with Dr. Massee, offered a substitute motion which was practically identical except that it called for a committee of eleven, five of whom were named in the resolution—all radical Fundamentalists including himself. In the course of the debate Dr. W. B. Riley of Minneapolis quoted by way of illustration a statement purporting to be made by a Baptist missionary in China that denied the deity of Jesus. A dramatic scene followed in which Dr. James H. Franklin, secretary of the American Baptist Foreign Mission Society, read an affidavit that had just come in the morning's mail from the field. This affidavit was signed by ten associates of the missionary in question denying that he had even entertained such beliefs and the document was strengthened by a postcript signed by the missionary himself affirming his orthodoxy.

A compromise motion finally carried the convention by a narrow margin creating an investigating commission of seven to be appointed by the chair, and to make the investigation at a cost not to exceed $25,000. The salient feature of the resolution, however, was its concluding clause, which stated that, pending the report of the commission one year hence, all factions agreed to support the missionary program of the denomination with undivided interest and zeal. This represented a notable advance in the spirit of unity over the past three years. Many of the Liberal wing and even a few of the missionaries on furlough, most of whom were on the platform when the ballot was taken, voted for the investigation, feeling that it was the least expensive way to settle once and for all a most disturbing issue. The chairman of the convention appointed on the commission two lawyers, two women, and two ministers.

Confession of Faith

The debate on the adoption of a confession of faith was less protracted and indicated how far the process of unification had moved since the Indianapolis Convention in 1922. The matter came to issue with the presentation of the Fraternal Message on Baptist Principles issued by the Baptist World Alliance at Stockholm in July, 1923. This pronouncement simply restates in modern form the historic position of Baptists as to the lordship of Jesus Christ, Christian unity, the Baptist contribution to evangelical faith, religious liberty, the social application of the gospel, temperance, Christian patriotism, and international and racial relationships. Aside from the basic tenets of all evangelical bodies, it reflects little if any theological content. No sooner, however, was this wholesome statement offered than the radical wing of the Fundamentalists presented as a substitute motion what they called the "Milwaukee Confession of Faith." This statement because of its obtrusive creedal features was thrown out by an overwhelming vote. The "Milwaukee Confession" dealt almost wholly with theological matters, the literal veracity of the Scriptures, the substitutionary atonement, the Virgin Birth, the bodily resurrection, and the second coming of the Lord on the clouds of heaven.

The Stockholm pronouncement will, of course, have no official standing in the denomination. Baptists permit no tests. It will,

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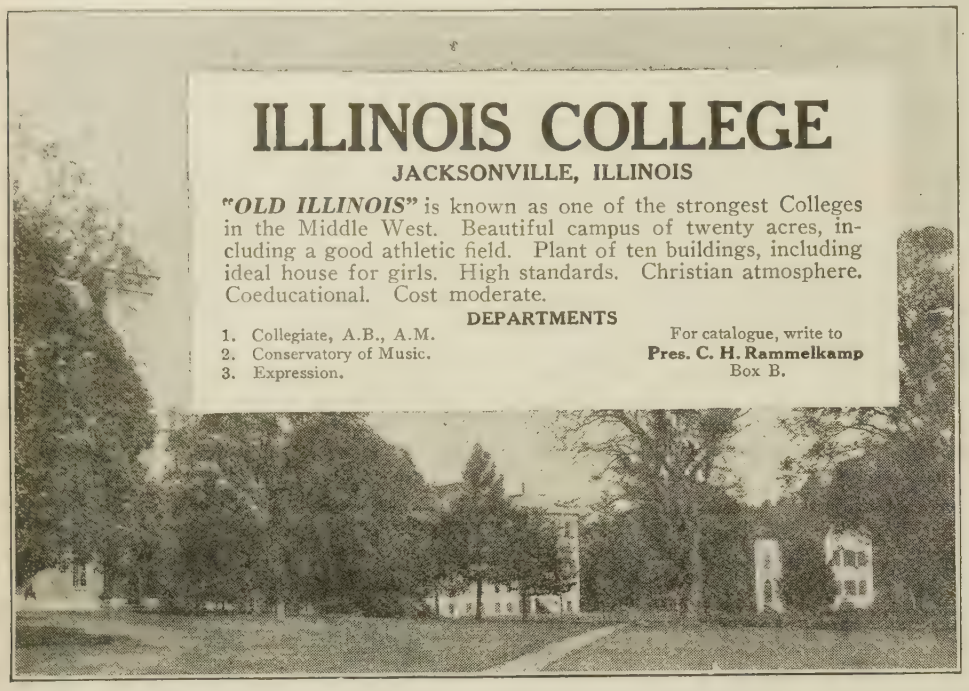
however, have a most wholesome effect in making clear before the Christian world the position, principles, and program of the Baptist churches.

How thoroughly tired the constituency had become of the wrangling that has marked the last five years of convention gatherings was found in the feebleness of the protest made by the Fundamentalists against the appearance on the program of such alleged heretics as George Sherwood Eddy and Fred B. Smith. A special issue of the *Fundamentalist*, the semi-official organ of the radical group of conservatives, gave a detailed list of "Who's Who in Modernism," giving quotations to substantiate its contention from the pens of college presidents, missionaries, pastors, board secretaries, and even laymen. The periodical aroused little more than amusement.

The convention sermon on the text, "Ye must be born again," made a great contribution to the process of unification. It was preached by Dr. C. Wallace Petty of Pittsburgh—too young a man to be generally known and labeled. Dr. Petty is really a pronounced Liberal, but so true to the real fundamentals of the Baptist faith did he ring that the ultra-conservatives, when they discovered that he was a modernist, were heard to say, "Well, modernism isn't so bad as we thought it was."

The convention marked the end of the New World Movement, a great campaign of five years which has given the denomination the distinction of being the largest *per capita* givers to benevolences of any of the denominations having a membership of over 500,000. New plans are being formulated to carry the work still higher under the direction of the newly-created Board of Missionary Co-operation. The president of the convention of the coming year is ex-Governer C. E. Milliken of Maine.

B. B.



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The Parable of the Brass Factory

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And he said, I live by Extrusion.

And I said, There be many men who live by Intrusion, and I spend much of my time with them; but Extrusion is a New One on me.

And he said, Come with me, and I will show thee how it is done.

And he showed me how the Copper and the Zinc and the Lead are cast into a Furnace, and how the Scrap Brass from the Lathes must first pass over Magnets to pull out all Iron and Steel, and how the Brass is cast in Round or Square Ingots according as they list.

And so we came to the Extrusion.

For they take the Ingots and heat them so that they are nigh unto melting but do not melt, and put them into a Press, and squeeze them out through Dies. And the Dies are cut in Steel in many Patterns, as for Rods, or Cruciform Stock for the Handles of Bathroom Faucets, and Thresholds of various patterns, and Handrails for Stairs. And in that Factory they do not Cast Moulten Products nor work in Sheet Metal, but they Extrude.

And he said, All about thee, in Offices, and on Automobiles, and in Railway Cars, are Extruded things of Brass. And it is a Very Interesting and Highly Valuable Process. And we make no Finished Products, but sell Extruded Metal in various Linear Sections to those who make Many Kinds of things.

And I watched the Presses that Extruded the Hot Brass, and the men who caught it with Tongs and drew it out upon Very Long Tables, and conveyed it to where they Cut it Up and Straightened it, and gave it an

(*Continued on page* 794)

GRINNELL

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Applications for admission in September 1924 and September 1925 are now being received.

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The demand for women with special training outruns the supply. Two courses are offered by the School:

For the college graduate one year of intensive training.

For the high school graduate a three year course.

The cost of the course is low and some scholarship aid is given.

The new home of the School is advantageously located near Chicago Theological Seminary and the University of Chicago. Training School students are admitted to certain courses in these institutions and the libraries are open to them.

MISS MARGARET TAYLOR, *Dean*
5756 Dorchester Avenue, Chicago, Illinois

(*Continued from page* 792)

Acid Bath and washed it in Hot Water, and rinsed it from an Hose, and burnished it with Sawdust and Stuff tumbled over and over in machines, and I learned the Whole Business.

And I thought as I looked upon the process, of what I had heard of the Expulsive Power of Faith and Love that Driveth men into new adventures and high achievements. And I considered how, in the process of this Extrusion, they are driven through Dies of Various Cuttings, and their lives are shaped in forms that they wot not of and only partly understand while they are in the Furnace and in the Process of Shaping. For the Lord hath his Processes of Extrusion, and they have their Value in Human Experience.

Ocean Park Conference

This important conference for the training of missionary education leadership, the only one of its kind in New England, will be held July 1-10. Last year the conference was not held but the demand for its renewal proved so strong that the Missionary Education Movement decided to make another effort for the sake of the many church workers in eastern New England who cannot easily travel to Silver Bay or even Northfield.

The program is the standard training program of the M. E. M. in operation at all of its six summer conferences—mission study classes in home and foreign missions on the general themes for 1924-25, "The Way of Christ in Race Relations," and "China," special mission study methods and Bible classes for young people, Sunday school teachers, and women's society leaders, and pastors.

The conference is interdenominational but Congregationalists have a large share in its leadership. The chairman is Rev. Asa M. Parker, of Bridgewater, Mass. The registration fee is five dollars. Registrations and arrangements for rooms or cottages may be made through the secretary, Miss Lucie M. Gardner, 12 Lynde St., Salem, Mass.

Boston Seaman's Society

The annual meeting of the Boston Seaman's Friend Society, recently held, was one of the best in its 96 years of existence. The interesting reports of the workers, both at Boston and Vineyard Haven, showed that an important work had been done during the year for the social and religious welfare of more than 60,000 men of the sea; 20,008 men attended religious services at the Sailor's Rest, Boston, besides several thousands at the Vineyard Haven Bethel; 33,943 enjoyd the society's concerts; 12,964 occupied the dormitory; 1,575 sailors were visited at the Marine and Naval Hospitals at Chelsea and many more at the Marine Hospital at Vineyard Haven; free beds were furnished to 1,984 sailors; employment was found for 1,000 men.

It was reported that there had been a substantial growth in the memberships of the Hold Fast and the Anchor Alliance, two Christian temperance sailor organizations connected with the society. The Alliance has 4,343 members, and the Hold Fast more than 2,000. Over a thousand persons from churches, educational institutions, social and literary organizations gave during the year of their time and talents without pay for the entertainment of the toilers of the deep.

The imperative need of a new building was stressed. The institution cannot begin to accommodate all who come in its present quarters. During the past season large numbers of seamen have been turned away nightly, as every cot had been taken by early comers.

The society's auxiliary, the Woman's Seaman's Friend Society, is a great help in all of its work for sailors. At Christmas the women of this society made and filled over 400 comfort bags.

Two years ago on the recommendation of the Commission on Missions, the society was reorganized by the adoption of new by-laws which gave the New England Congregational churches full control of its affairs. The society was re-incorporated and transferred to the new corporation more than $200,000 worth of property, including buildings and land at Boston and Vineyard Haven, and invested funds.

The accepted apportionment for this society from the six New England states is $25,000. During the fiscal year 1923-24 the society received $8,672.83 from 467 churches. This was a gain over the preceding year of $2,521.06 and 288 additional contributing churches.

The following officers were elected for the ensuing year: President, Rev. Lucius H. Thayer, D.D., Portsmouth, N. H.; vice-president, Rev. Samuel H. Woodrow, D.D., Newton Highlands; treasurer, Mr. Charles F. Stratton, Cambridge; secretary, Rev. Merritt A. Farren, Cambridge; clerk, Rev. Theodore E. Busfield, D.D., Plymouth; chairman of executive committee, Mr. Franklin P. Shumway, Melrose.

The Boston Seaman's Friend Society is the only Congregational activity for seamen and is deserving of generous support.

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Summer Conference on Church work in city and industrial communities, June 3-13. Midsummer Conference for ministers and religious workers, July 7-18, with lectures by the Reverend Wm. Pierson Merrill, D.D., Charles I. Lambert, M.D., Professors Wm. Adams Brown, Harrison S. Elliott, Justin W. Nixon of Rochester Theological Seminary and James Hardy Ropes of the Theological School of Harvard University.

Eighty-ninth academic year begins September 24, 1924

For catalogue and information address:
The Reverend Charles R. Gillett, D.D., Dean of Students
Broadway at 120th St., New York City

IN THE CONGREGATIONAL CIRCLE

Scarsdale as Separate Church

The SCARSDALE Congregation of the Westchester Congregational Church, at a meeting, May 11, voted to organize as an independent church, taking title to its own property and to that degree severing connection with the Westchester Congregational Church of which it has been a part since it was founded.

This action was taken after the board of officers had presented a report recommending the step as one best identified with the successful future the church is anticipating under the leadership of the new pastor, Rev. T. M. Shipherd. One reason for this recommendation was that in view of the present and future extended building operations at Scarsdale, the officers felt it necessary for them to take title to their own property and to undertake for themselves the attendant responsibilities. There is no way to do this under the New York State law except by incorporating as a new church.

Other reasons are, the distance of the Scarsdale Congregation from the other congregations (nearly four miles) and the fact that the village of Scarsdale and the city of White Plains are two separate communities.

A further resolution was adopted, declaring it to be Scarsdale's purpose to fulfill its share of the 1924 Westchester budget and to continue to co-operate in all extension and missionary undertakings as closely as shall prove possible.

This action at Scarsdale followed the adoption of the following resolution by the meeting of the Westchester Church at Chatterton Hill on March 19, upon the active initiative of Rev. W. D. Street, senior pastor, who has shared in the founding of all four congregations.

Resolved: That we believe that development under the Westchester Plan reasonably contemplates that a situation may arise which requires the separate incorporation of a self-supporting congregation and the conveyance to it of the property used by it. This would not be a matter occasioning regret or apprehension, but, on the contrary, would mark an event of deep significance and good omen in the history of the Westchester Congregational Church, *i.e.*, one of its constituent congregations has flourished and prospered to the point where, in order to adapt itself to the needs of its particular community, it finds it necessary to incorporate as a separate church. As such, it would be one of the first fruits of the Westchester Plan, and,

That we recommend that in the event of the separate incorporation of any congregation and the conveyance to it of the real property used by it, that the closest possible affiliation continue between the two bodies in the extension work at home and in foreign fields, and, so far as may be practicable, in matters of general administration. Committees from the two churches should be immediately appointed to confer on these matters and to report to their respective churches a plan for continued unity and co-operation between them to the greatest extent possible.

The complete good will and the active co-operation of the Westchester Church will be given to the new organization. The membership of the Scarsdale Congregation on January 1 was 387 and its property is valued in the treasurer's annual report of $133,669.

The three remaining congregations, Ridgeview Avenue, Chatterton Hill, and Greenridge Avenue, with a membership of 1,183, all in White Plains, will from now on constitute the Westchester Congregational Church and will carry on the strong unified program now under way. There is every prospect that the present steady growth in matters both spiritual and material will be perpetuated. J. S.

Gleanings from Washington State

RICHMOND BEACH, Rev. F. E. Cain, pastor, has a new $12,000 building replacing the one destroyed by fire in September. Two rooms of the new building are rented to the school district whose buildings were also devoured by the flames. Nine united with the church at Easter.

PILGRIM, SEATTLE, Rev. Arch Tremayne, pastor, has had the interior of its auditorium and adjoining rooms renovated, the walls retinted in lighter colors, the wood work retouched, and the lighting fixtures changed, giving a lighter and cheerier appearance to the whole interior. The women of the church raised the necessary funds to cover the expense, $1,400. Meanwhile Mother Nature on the outside has been busy decorating the brick walls with climbing ivy, and filling the sunken garden in front with graceful foliage and flowering shrubs. Following the last Sunday in May, the evening service after a successful season is omitted until September. The *Pilgrim*, published weekly during the past year and devoted to the interests of Pilgrim parish, is a fine specimen of an interesting and helpful church publication. Pilgrim is furnishing a number of men this year for the betterment of

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the civic life of the community. The new president of the Chamber of Commerce, David Whitcomb, the new vice-president of the Chamber, Worrall Wilson, C. E. Horton, a trustee, and Dr. Edward Lincoln Smith, the new member of the school board, are all Pilgrimites. This is Dr. Smith's second term on the school board, having served on the board some 20 years ago in the early years of his long pastorate at Pilgrim.

BEACON HILL, SEATTLE, Rev. Joseph Weiss, pastor, has a new $6,000 parsonage now occupied by the pastor's family. Outside of $1,500 from the C. C. B. S., the entire amount was raised on the field. In addition to having a Sunday school of its own of 250, the church is aiding a mission school at Cathcart.

"Pollyanna Girls" is the name chosen by a group of girls, 13 of them, in the Pleasant Valley Church, who in addition to having a good social time each month, serve the church in various practical ways. By selling good eats to tourists they raised funds to put new cement walks about the church building and new blinds on the windows. Now and then they give a play. On Sundays they sing in the choir and help out in the Sunday school. Mrs. H. H. Lewis is leader.

KEYSTONE, SEATTLE, REV. J. D. HUDSON, pastor, has purchased a new lot adjoining the church site on which a parish house is to be built. It will have a gymnasium for the church school boys and girls and a hall for various social and club gatherings for the community. The church building has been calcimined and is to be repainted inside and out. Sixteen have united with the church since Christmas.

PROSPECT, SEATTLE, Rev. C. H. Veazie, pastor, has broken ground for a new edifice, to cost $40,000. It will stand on the site of the present buildings, three of them, and will have in addition to a beautiful auditorium ample social appointments and adequate facilities to accommodate the large Sunday school which now has an average attendance of 200. The largest of the old buildings has been moved to one side and will be used for community purposes. The new plant is to be ready for use in October. In his Easter greetings to his people the pastor said:

Prospect Church has now come to the most thrilling moment in its history. We have had a growth in interest and numbers, steadily increasing throughout the last four years; but the most heartening growth that has been made is in the spirit and devotion of the church members. There never was a time when the missionary spirit of the church was so high; there never was a time when the evangelistic spirit of the church was so fervid.

MONROE, Rev. J. M. Lewis, pastor, is planning for a new parsonage, on a lot purchased adjoining the church. The church plant has been improved with a coat of new paint on the parish house, and new concrete steps leading into the auditorium. A men's club of 30 charter members has been organized. Three adults united with the church on confession at Easter.

PESHASTIN, formerly an independent Friends church, having grown hungry for fellowship, has applied for membership in the Seattle Association and been received. It is a well organized church of 128 members. Rev. W. J. Waltz, a Methodist, is pastor.

At PLYMOUTH, SEATTLE, during May and the first half of June, Dr. C. J. Hawkins is giving an interesting series of Sunday evening lectures on "The Drama and Human Problems." The subjects covered are: "Ibsen's *Ghosts*—the revolt against tradition and the assertion of individualism," "Bjornstjerne Bjornson's *Beyond Human Power*—is miracle essential to religion?," "August Strindberg's *Father*—the demons we put in other people's minds," "Stutton Vane's *Outward Bound*—a story of dead people on a ship without a captain who do not know where they are going," "Bernard Shaw's *Back to Methuselah*," "Gilbert Chesterton,—the man who finds reason in a mad house." C. R. G.

Series of Sermons

Rev. H. E. Chaffee, pastor of BAKER, EAST BOSTON, MASS., recently delivered a series of Sunday evening addresses to men, under the general title, "Messages for Men," with these sub-topics: "The Candidate for Manhood." "When the Man Arrives," "Living: A Man's

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Job," "The Man and His Family," and "The Man and His God."

From West to East

MONTANA

Men Repair Damage to Plentywood Property

A fire in the building of PLENTYWOOD damaged the decorations considerably. The men got together, donated their work, and saved the $300 which the decorating would otherwise have cost. This saving enabled the church to buy a bell which has long been needed. It was put up by the men and rang for the first time on Easter Sunday. During Lent, some 150 families joined earnestly in the daily use of *The Fellowship of Prayer.*

All Hands Join Forces at Missoula

The auditorium of MISSOULA was filled on Easter. The work is gaining in strength under the leadership of Rev. J. H. Hahn. Nearly 100 people have volunteered their services in improving the grounds, working often from dinner time until dark. The group of volunteer workers include college dons and their students, preachers, professional men, mechanics, high school boys, school principals, and the mayor of the city.

Law Student Doing Good Service

Mr. Grover Johnson, a law student at the University, is putting new life into the work at Clinton, Florence, and Bitter Root. At Florence several of the young men have asked for a Bible class.

NORTH DAKOTA

Fine Progress at Minot

In 1919 the Sunday school of MINOT overflowed the old and inadequate building, with an average of 71. Today, after upwards of three years in the new building, the average attendance is 251. Over 100 families who do not belong to the church pledge definite amounts to the Sunday school. Rev. E. E. Keedy, the pastor, serves as state registrar, turning the salary attached to reduce the debt on the church. Mr. Keedy is doing a significant work and is building for the future.

New Church Building for Dickinson

Ground has been broken for the new church building of DICKINSON, and it is expected that in spite of hard times the work of building will go forward rapidly.

Pushing Forward at Granville

Under the care of Dr. E. H. Stickney, the response at GRANVILLE has been more encouraging. Congregations have increased from an average of 40 to 115. A choir of young people adds greatly to the interest.

COLORADO

Manitou Making Extensive Improvements

Under the leadership of Rev. Edwin Booth, Jr., COMMUNITY, MANITOU, is enlarging its equipment for social and educational service. Last fall the church building and the parsonage were put in first class condition by thorough overhauling and redecoration. A pipe organ was purchased and an addition built to accommodate it.

A parish house is now being built on the lot just east of the church. It will be connected to that building by an enclosed passageway. There will be a large hall where the weekly concert which this church offers to the tourists can be given. Here overflow meetings will be held during the summer season when the church is overcrowded for its worship services. The church school will find much-needed room. Last summer the school attendance reached 664 and the church equipment was inadequate. There will be provision for dramatics, as a suitable stage is part of the plan.

The new building also includes a boys' club room which will be open continuously as a social center for boys and young men. A fully equipped kitchen will make the building available for large banquets, while folding doors are so placed that it can be adapted for the smaller gatherings. There are to be wash rooms on both floors. When the new building is completed Community, Manitou, will have a

Advance Announcement

THE FALL RELIGIOUS PROGRAM

Sept. 22-Oct 5. Community Fellowship Canvass

Every family of the parish and the homes of those not connected with any other church to be visited. **Object of the visit:** To emphasize the sense of unity and fellowship and create a spirit of loyalty to the church; to present a cordial invitation to attend **Church Rally Service;** and to secure correct list of all members of each family visited for a prospective new members' list.

Oct. 5. Rally Sunday in the Church

To re-interest the members and to interest newcomers in the worship and service of the church. To make known the program, personnel, and spirit of the church to all in the community.

Oct. 5-12. Training Period for Membership Invitation Committee

The Canvass will reveal a large number in the community who should be invited to become members of the church. To reach these people an effective method is for the pastor to select a small group of helpers and organize them as a "Church Membership Invitation Committee." They should be given a few evenings of instruction and encouragement.

Oct. 12-19. The Invitation Committee at Work

The Christian appeal and the church's invitation to be presented to every non-church member on the prospective members' list.

Oct. 19. Special Service and Reception for New Members

Samples of literature available for the Fall Program will be mailed to all pastors August 15th

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UTAH

A Garden Bazaar at Sandy

SANDY held a garden bazaar on April 4, which brought the people of the church together in splendid fashion. Every one worked, the children making bushels of paper flowers, and the women planning the supper and evening program. The children enjoyed the "orange tree," upon whose branches were parcels wrapped in orange-colored paper. One Sunday school class had a "pair tree," laden with pairs of socks, gloves, etc. The supper was attended by a hundred people, most of whom remained for the evening program. The stage represented a garden, and the children were dressed as flowers. The proceeds will be used to shingle the parsonage and lay a new floor in the church auditorium.

When Sunday Comes
By John Andrew Holmes

Occasionally one sees a clergyman who might properly be parsed as a feminine noun.

CONNECTICUT

Called to First, Willimantic

FIRST, WILLIMANTIC, which has been without a pastor since the resignation of Rev. H. S. McCready, who went to Oakland, Cal., in January, has called Rev. A. S. Wheelock of Andover, Mass.

MASSACHUSETTS

Gift for Stoughton

By the will of Helen O. Hubbard, the church at Stoughton, the Woman's Board of Missions, and the Woman's Home Missionary Association receive each $250.

Church and Ministerial Record

Calls

BOCKORA, V. P., Bohemian Presbyterian, Racine, Wis., to Mizpah, Cleveland, O. At work.

CHALMERS, A. K., West Springfield, Mass., to Dwight Place, New Haven, Ct. Accepts.

CONRAD, W. O., Keene, N. H., to Georgetown, Mass. Accepts.

CUDDY, ROY, Richfield and Bath, O., to Newton Falls.

DAVIDSON, F. Q., assistant, Manhattan, Kan., to Maize. Accepts.

EASTON, CARLTON, Waldo, Brockton, Mass., to Quincy Point. Accepts.

FOX, F. H., Park, Oklahoma City, Okla., to First, El Paso, Texas. Accepts. Effective Sept. 1.

JONES, T. H., Wolverine, Mich., to Marblehead, O. At work.

KJELDGAARD, CHRISTIAN, Norwegian, Superior, Wis., to Bethel Norwegian, Cleveland, O. At work.

LINCOLN, C. A., associate state superintendent of Anti-Saloon League of New York, to First Reformed, Newark, N. J. Accepts.

LOHMANN, HERMANN, Whately, Mass., to Thorndike. Accepts.

MACMARTIN, J. E., Mansfield, Mass., to Wolfeboro, N. H. Accepts.

MARQUARDT, A. A., Arriba, Col., to Minnequa, Pueblo, Col. At work.

MCDONALD, J. N., to Associate, Baltimore, Md. At work.

MERSHON, H. G., assistant, Trintarian, New Bedford, Mass., to directorship of religious education, State Street, Portland, Me. Accepts to begin Sept. 1.

MOBERG, T. E., Swedish, Titusville, Pa., to Lakeside, Winona, Minn. Accepts.

PALMER, A. W., Central Union, Honolulu, Hawaii, to First, Oak Park, Ill. Accepts to begin Nov. 1.

PRICE, J. W., Pilgrim, Portland, Ore., to Casper, Wyo.

SANGREE, M. H., Union Seminary, 1924, to assistant pastorate, Flatbush, Brooklyn, N. Y. Accepts to begin Sept. 1.

SPARROWHAWK, CHARLOTTE, Oberlin College, to Manhattan, Kan., as assistant for college work.

SPOONER, L. A., Rock Rapids, Ia., to Atlantic. Accepts to begin Sept. 1.

STEMME, ROBERT, Little Ferry, N. J., to Pilgrim, Plymouth, Pa. Accepts to begin July 1.

WOODWARD, H. L., recently of Christian Church, to Cole Camp, Mo. At work.

Resignations

BASCOM, E. W., theological student, Acworth, N. H., after 18 months' service.

BROCKWAY, T. C. (Unitarian), Federated, Dublin, N. H. Effective June 1.

GREY, A. D., Pilgrim, Oklahoma City, Okla.

LINDBECK, A. F., Lima, O.

PRIGMORE, J. D., associate, Center, New Haven, Ct.

Ordinations and Installations

FROST, MISS E. G., *o.*, Marlboro, N. H., June 4. Sermon by Dr. E. P. Drew; other parts by Rev. Messrs. W. O. Conrad, M. F. Hardy, E. R. Stearns, and A. W. Howes.

HARRISON, WILLIAM, *o.*, Tallmadge, O., April 29.

PHILLIPS, J. M., *i.*, Franklin St., Manchester, N. H., June 6. Sermon by Rev. H. H. Crane; other parts by Rev. Messrs. M. R. Lovell, R. B. Chamberlin, B. D. Lockhart, L. L. Barber, Robert Campbell, Stoddard Lane, Garfield Morgan, and J. M. Phillips.

SQUIRE, MRS. F. L., pastor of Wayne St. Branch of First, Marietta, O., *o.*, by Marietta Association, April 25.

WILEY, W. B., *o.*, Broadway-Winter Hill, Somerville, Mass., June 4. Sermon by Dr. C. R. Brown; other parts by Rev. Messrs. Daniel Evans, G. B. Kirkpatrick, J. J. Walker, D. B. Eddy, and A. B. Coe.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

MRS. AMMI R. MITCHELL

Eunicia Pomeroy Van Dyke was born in Felicity, O., Oct. 30, 1834. She entered into rest from her Blue Rapids, Ia., home, May 3, 1924.

As a child she came with her parents to Iowa, where she was educated and served as a teacher. April 25, 1855, she was married to Rev. Ammi R. Mitchell, a Congregational minister, with whom she shared the varied experiences of a home missionary through what she herself described as "many happy and useful years." Certain it is that she made a bright and cheerful home for the family. In the summer of 1892 the family came to Blue Rapids and have since made it their home. On May 24, 1900, Mr. Mitchell was called to his reward. In April, 1911, Mrs. Mitchell transferred her membership to the Presbyterian Church, where she had been a faithful

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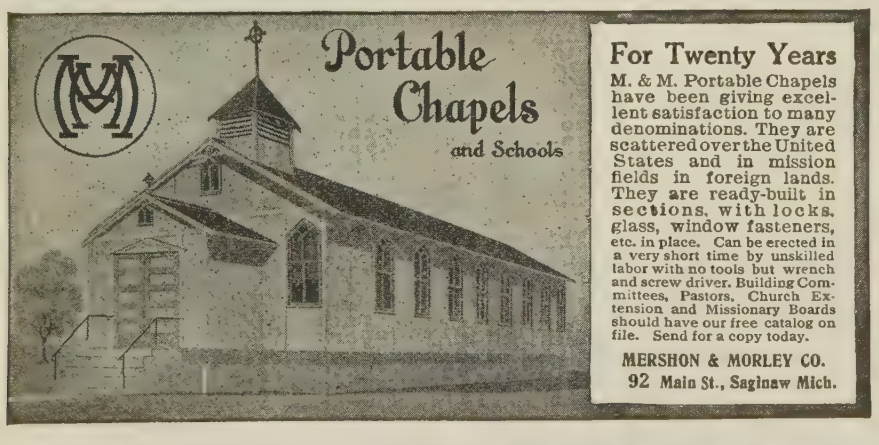

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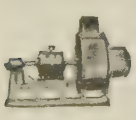
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member and a devout and joyous worshiper, and where the funeral services were held May 6.

Mrs. Mitchell was a woman of warm sympathies, earnest faith, and quiet determination. From her arm chair she had a world-wide sweep of vision. Who can estimate the power of her prayers for missions at home and abroad?

MRS. MARIA HOWARD NOYES

Maria Howard Noyes, widow of Henry D. Noyes, and daughter of William and Elisabeth Willett, died May 30, 1924, in her 84th year, in Hyde Park, Mass.

Her early church work was in the Sunday school of Berkeley Street Church, Boston, where she taught little children for many years. Her interest in all work for the advancement of God's Kingdom was intelligent and enthusiastic, and she responded joyfully to the calls that came for her personal help, using her remarkable God-given talents unstintingly. She was the leader in the woman's world-wide work in her church in Hyde Park for more than 25 years. For 35 years she served as director of the Woman's Board of Missions and her love for this work was unbounded. She was an efficient recording secretary of the board for three years.

She was "acquainted with grief," losing first a little son from her happy home, and then another, grown to manhood, and a few years later called to part with her husband.

Those of us who have been led by her in prayer realized her great power and faith in this privilege and gift to us all and knew the source of her strength in sorrow as well as in joy. H. B. S.

Events To Come

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, Durham, N. H., July 14-21.
PLACERVILLE ASSEMBLY, Placerville, S. D., July 16-22.

Northfield Summer Conferences

YOUNG WOMEN'S CONFERENCE, June 20-28.
WOMEN'S INTERDENOMINATIONAL HOME MISSION CONFERENCE, July 7-14.
CONFERENCE FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES, July 14-22.
CONFERENCE OF RELIGIOUS EDUCATION, July 23-Aug. 1.
GENERAL CONFERENCE OF CHRISTIAN WORKERS, Aug. 2-18.
CHRISTIAN ENDEAVOR INSTITUTE FOR MASSACHUSETTS, RHODE ISLAND, CONNECTICUT AND VERMONT, Aug. 18-25.

Young People's Conferences

CALIFORNIA, Claremont, June 30-July 7.
CONNECTICUT, Storrs, June 27-July 7.
IDAHO, Smith's Ferry, July 30-Aug. 6.
ILLINOIS, Tower Hill, Mich., June 21-28.
IOWA, Grinnell, June 13-20.
KANSAS, Twin Mounds Park, July 9-17.
LOUISIANA and TEXAS (colored), New Iberia, La., July 16-21.
MASSACHUSETTS, Northfield, July 23-Aug. 1.
MICHIGAN, Olivet, June 20-28.
MINNESOTA, Northfield, June 24-July 1.
MONTANA, Billings, July 12-21.
NEW IBERIA, LA., July 16-21.
NEW YORK, Blairstown, N. J. (Eastern), July 19-28.
NEW YORK, Cook Academy, Montour Falls, (Western), June 27-July 7.
OHIO, Lakeside, July 7-13.
PENNSYLVANIA, Pennsburg (Middle Atlantic), Aug. 1-11.
SOUTH DAKOTA, Black Hills, July 16-22.
SOUTH DAKOTA, Waubay, July 7-13.
SOUTH DAKOTA, Yankton, July 26-Aug. 2.
WASHINGTON, Seabeck, July 18-25.
WISCONSIN, Chetek (Northern Wis.), July 5-11.
WISCONSIN, Green Lake, July 5-11.

Our Invalid Parish

(*Continued from page* 785)

confess, and her words were a comfort and stimulus to many.

She loved to make out lists of her special interests. One was a list of her "loving activities"; there were forty of them. Another was a list of people who would be genuinely glad to see her come in unexpectedly; there were a hundred names. Another, made in her last year, was a list of three hundred living and three hundred dead, six hundred people whom she wanted to remember in her prayers, and she went over the list weekly.

"How she managed, with her scanty strength, to accomplish all she did, was amazing," writes her cousin. "It can be explained only because she truly practiced 'the presence of God.' . . . She lived in both worlds always." As the years went by her delight in the symbols of religion increased, but also her apprehension of, and intimacy with, the preciousness back of the symbols.

The day of the funeral was made joyful with music, as the memory of such a soul ought to be made. There were five hymns sung during the service at the church, and others were used at other moments; and at the burial, and again when evening was come at the close of the day, beautiful chimes sent out still other hymns upon the air for all who would hear. With music they committed her soul to its Home, and her abiding memory to those who loved her.

Among her papers, after she died, was found a message for the people of her husband's parish. In it were included these vastly important words: "Tell every one, 'Take time to be kind.'" It is a good message to leave behind, especially if it has been practiced by the one who leaves it.

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Some Washington Impressions

(*Continued from page* 784)

or to stroll around the White House grounds swapping stories of our old Vermont days before either of us knew that the other was swinging a scythe or gathering maple sap upon the Vermont hills. But I did not forget about him, and I collected the opinions regarding him from a score or more of the people in Washington. Here are some of the opinions:

Mr. Coolidge, they say, is honest and usually he is right. He is independent and courageous. Congress has given him a raw deal. The people like Coolidge better and Congress much less than they did six months ago. It is bad business for the Republican leaders to have been disloyal to their leader in the White House. The so-called Progressive Republicans, who have knifed their party and their President through alliance with the Democrats, have shown an excess of zeal which many observers have beheld with disgust. The scandal-mongers of all parties have not shown good faith nor good judgment, and real reformers seem to be conspicuous by their absence. The Democrats have made a poor showing; the Republicans, also, poor indeed, and have just one big asset today,—the President with whom they have refused to cooperate. The Old Guard is doomed. Either a new and wisely progressive Republican Party will go forward with Coolidge or the Republicans will be swept from power again.

The people who think and talk this way seem to know what they are talking about.

R. C.

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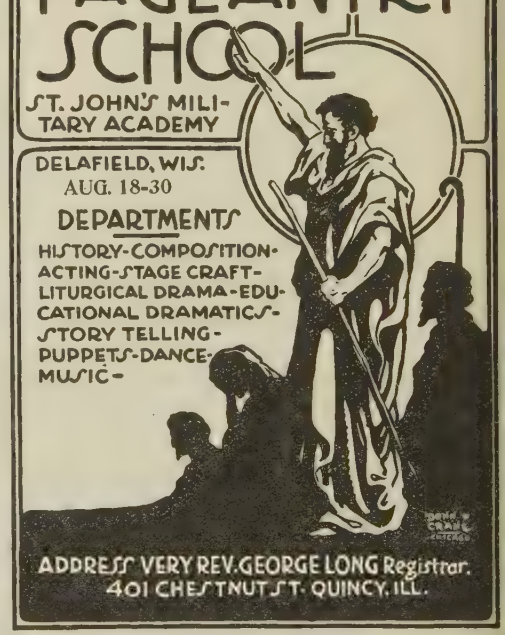

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THE CONGREGATIONAL CHURCH UNION OF BOSTON and vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel Usher, Pres.; C. E. Kelsey, Treas.; Oren C. Boothby, Sec.; Sears Building, Boston.

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THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a Constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

Plastic College Undergraduate

(*Continued from page 783*)

there are other things." "Yes," answered Tom, "but hang it, I am afraid I am too light for football or rowing."

As a matter of fact there are other things than baseball and football and rowing. And these other things should be considered as an important part of one's college life. The personal conscience of the individual student must have the courage to resist the social pressure of the group whenever that pressure militates against the real purpose of a college education, namely, the making of a larger life, the generation of nobler personal power.

THE AWAKENER OF THE SOUL

But enough. Draw up as long a list of negative indictments as you can against the modern American college and against the life the student lives within its walls, college nevertheless remains one of the supreme experiences. It is the awakener of the soul, it is the challenger of one's power, it is the revealer of men and of women. It is the unfolder of the greatness of the world to most of the boys who come to it unnurtured and naïve. This greatness whether it be in the material world interpreted by science or in the human world of noble souls, should shame any one who is living in pettiness. There is no more striking incident in one novel than the one where the hero and his companion have spent the night playing poker and on their way home hear through the open door of a classmate's room some lines of Stephen Phillips' wonderful poem, "Marpessa" being read. Though the smoke of the poker room is still blinding their eyes, they stop and listen to the cadence of the lines, and then conclude, "We are fools, awful fools. To think of poker, when we can have poetry!" Best of all, if a college course brings into the consciousness of its undergraduates any new appreciation of the grandeur and sweetness and moral dignity of Jesus, it will have rendered its main service.

Only the other day I heard a striking story. The mother of a boy at an eastern college found herself unexpectedly motoring through the city where her son was studying. She thought she would find him just as he was, and so arrived in town without sending on word of her coming. She went up to his room, rapped on the door, but no one was in. So she entered, looked around, and was startled by the vivid pictures that covered the walls, practically all setting forth the pulchritude of some chorus girl or musical comedy star. Some of them were autographed with the affection of the artist whose person was so generously displayed. Ashamed and chagrined she stole from the room with a new problem in her soul. But she did not lose her motherly tact. When she came to New York she bought the most beautiful print of Hoffman's "Christ" she could find for money. This she sent to her son. After a few weeks she returned and again came to his room unexpectedly. This time she found him in. As he opened the door in response to her knock the first thing she saw was a wonderful print of the Yosemite Valley. Copies of some of the masters were on other parts of his wall. Then she confessed she had seen his room a few weeks previously and had found other pictures furnishing its atmosphere.

"Why did you change your pictures?" she inquired.

"Oh," he said, nonchalantly, and pointed to the Hoffman "Christ" which was hung in the most conspicuous place in his study, "Oh, somehow those other pictures *didn't seem to go with him.*"

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

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This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President, Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles F. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 306 Congregational House.

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W. L. CARVER, *Supt.*

8 Beacon St., Boston, Mass.

The Congregationalist

Continuing
The Recorder and *The Advance*

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RISIBLES

Maine adv.—"Wanted: a Jersey cow giving milk not over five years old.—*Boston Transcript.*

The office boy had made a slight mistake, and his boss was now finishing a long tirade on his general inefficiency.

"You're a fine kid, you are!" he howled. "Here I've taught you everything I know and still you don't know anything!"—*Malteaser.*

She (tenderly)—"Do you remember how I cried on your shoulder the day you left for the embarkation camp?"

He—"Do I? The dust settled on the wet spot, and such words as the sergeant said to me!"—*American Legion Weekly.*

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The plan for a group of eight buildings for the Foundation, including dormitories, library, chapel, gymnasium, as well as separate buildings for each school, is being carried out. The first of these buildings, the Women's Dormitory, is now occupied under direction of the Dean of Women, Mrs. Lester McLean, Jr.